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ABSTRACT

This curriculum guide was developed to assist middle-school students in understanding the complexity of India. A slide presentation is used in combination with several activities for interdisciplinary study of India through literature and social studies. A comprehensive bibliography provides suggestions for further reading. Sections of the guide include: (1) Preface; (2) "Sacred India"; (3) "Hinduism"; (4) "Sadhus"; (5) "Buddhism"; (6) "Islam"; (7) "Sikhism"; (8) "Jainism"; (9) "Zoroastrianism"; (10) "Christianity and Judaism"; (11) "The Vedas and Upanishads"; (12) "The Ramayana"; (13) "The Mahabharata"; (14) "The Bhagavad Gita"; (15) "Music"; (16) "Dance"; (17) "The Mughals"; (18) "Sati"; (19) "The Ganges"; (20) "Nataraja"; (21) "Mahatma Gandhi"; (22) "The Bhagavad Gita and Henry David Thoreau"; (23) "Rabindranath Tagore"; (24) "Dhobi Wallahs"; (25) "Dhaba Lunches"; (26) "Indian Cuisine"; (27) "Child Labor in India"; (28) "Private Schools in India"; (29) (30) "Rice"; (31) "Climate"; (32) "Floor Designs of India"; (33) "Population"; and (34) "Recommended Reading-Bibliography." (EH)

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ED 421 369

Literary Vision of Symbolic India: Removing the Veil and Stepping into Spiritual India

by

Patricia Barry

A Curriculum Project Developed During the 1996
Fulbright-Hays Seminar Abroad Program: India Seminar

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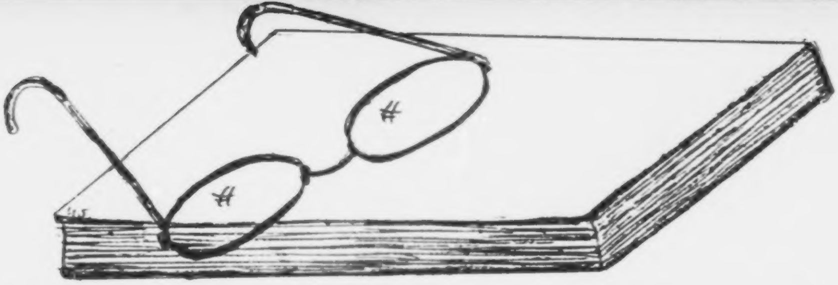

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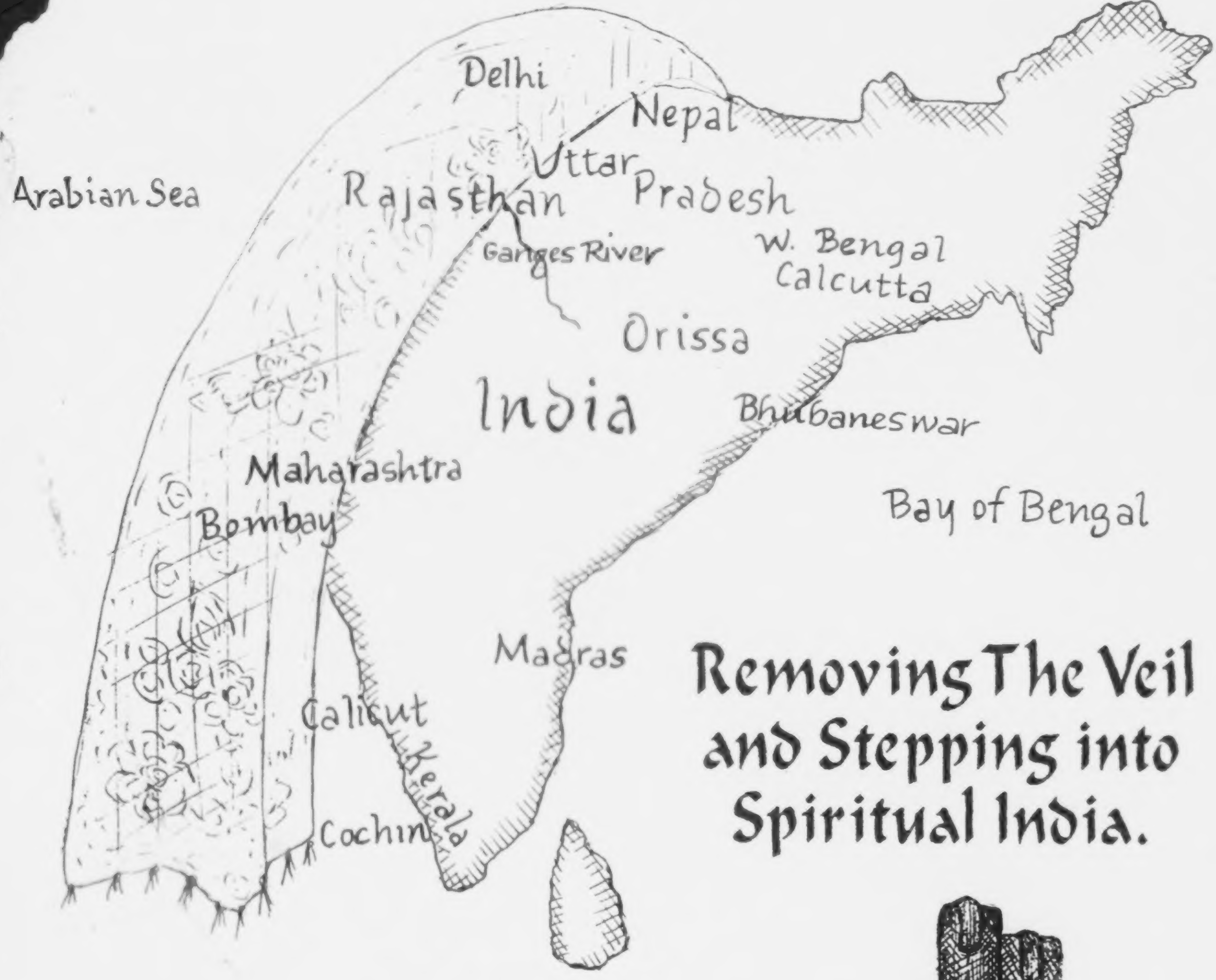

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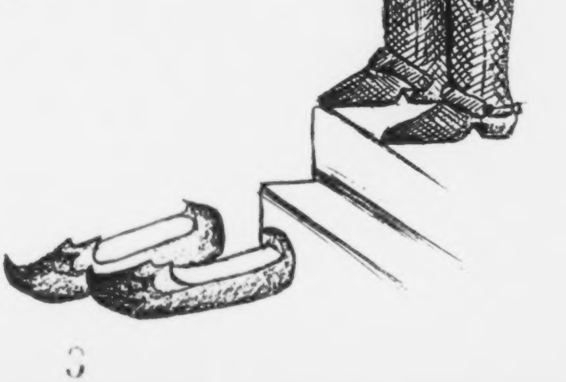

By Patricia Barry

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PREFACE

This curriculum guide has been developed in compliance with the proposal submitted to the United States Department Of Education for consideration as a recipient of the 1996 Fulbright-Hays Summer Seminars Abroad Program.

Fourteen middle-high school educators were selected to receive the fully funded fellowship for travel and study throughout India.

I express gratitude for all USEFI and their kindness, patience and guidance were unsurpassed.

My fervent hope is that teachers use this guide to assist students in understanding the complex, yet enduring India I have come to know.

Sharing a vision of India-understanding India-the true India- requires looking at it honestly; therefore, gaining an appreciation for its diversity, yet oneness, and the amalgamations and syncreticity of the kaleidoscope of its culture.

AUDIENCE

This unit was designed to meet the needs of many audiences:

1. The sixth grade classes in Sandwich, Massachusetts.
2. To be presented to the Massachusetts Council Of Social Studies Teachers: Spring Conference 1997
3. League of Woman Voters
4. Sandwich Library Association
5. Educational Department at MFA: As a teacher resource for school visits to the "Indian Exhibits" at the Museum of Fine Arts in Boston, Massachusetts.

This overview lends itself to a multifaceted audience and is presently being used successfully with both middle and high school students on Cape Cod, Massachusetts.

A slide presentation in addition to a medley of activities will serve as an interdisciplinary unit for grade six students (see strategies).

A slide presentation in addition to this curriculum guide will be presented to the MCSS. A bibliography is attached and will be reviewed to highlight appropriate grade level literature for teachers.

RATIONALE

A comprehensive slide show in addition to souvenirs, and tokens of India will be presented, depicting all topics presented in this interdisciplinary unit on India.

At a time in education where teachers are working towards integration of disciplines, this unit will serve as a guide to assist both social studies and literature teachers (at the middle-high school levels) in an opportunity to develop an interdisciplinary unit on India.

A comprehensive bibliography is included that will provide opportunity for further reading and comprehension of the selections presented in this unit.

A note on character education: Values in education; there is no argument that it is needed, the question is how can it be taught? Two disciplines stand out as tools: social studies and literature, both inviting opportunity for discussion of ethics; both bringing issues of history and present day to the discussion table. Issues of substance not didactic; not isolated topics.

The grand qualities of truth, freedom, and equality cannot be "taught" but students can identify them in their teachers and their history.

It is paramount that we offer students an opportunity to see more than one side of an issue; to reveal what they care deeply about and to wrestle with ideas. As facilitators, it offers us an opportunity to model discovery and encourage the refined qualities of pondering, reflection and a sifting of ideas; giving us an opportunity to rebel against the fast paced rate our students are traveling at.

We can develop a school culture that is rich in issues where values are recognized as intriguing, essential and worthy of contemplation and discussion. It is in this spirit, the menu of topics has been selected.

The questions posed offer students an opportunity to stop and think, exchange conversation on ideas and accept the possibility that there may not be one answer. All this in addition to a sharing of similarities from a culture that is not as far away as we think.

STRATEGIES

A section titled "Objectives/Points to Ponder" is included, serving as a guide to assist teachers in bridging the connection between the two disciplines of: literature and social studies. These "points" can be discussed, serve as essay questions or debates.

MATERIALS/BACKGROUND NOTES

Any materials that are necessary to complete activities are either attached or noted.

EVALUATION

Teachers are offered a variety of methods of assessment. Discussion, writing genre's, debate or individual artistic expressions can all be utilized.

OBJECTIVES FOR TEACHERS AT TEACHERS WORKSHOP

1. An overview of the religions is India will be discussed and evidence of assimilation and amalgamation will be uncovered.

2. Examination of the Indian epics: The Mahabharata, (including the Bhagavad-Gita) and The Ramayana, and their role in both past and present India.

3. A look at the vision the leaders of tolerance have shared including: Gandhi, Tagore, Akbar and Thoreau. Ideas on making connections of these leaders and their works will be suggested.

4. A humanistic exploration into what are often coined "physical geography" terms: monsoon, Ganges River, these and others will be analyzed and a refreshing vision will be shared.

5. Examination of the entrepreneurship and ingenuity that is evident in India's trade and craftsmanship; how it coincides with the caste system, in tandem with the five themes of geography.

6. Opportunity for discussion of the interdisciplinary activities and strategies handed out will be addressed.

TECHNIQUES

In addition to a curriculum guide teachers will observe a slide show that explores the objectives and content listed above. The curriculum guide will offer written reinforcement of the content presented (in the form of content abstracts) in addition to suggested activities/strategies that will assist middle and high school teachers in interdisciplinary development. A booklist (fiction/non-fiction) will also be handed out and discussed, with suggestions for grade level and subject matter connections.

OBJECTIVES/POINTS TO PONDER

Below are questions/objectives that pose opportunity for thoughtful interaction. This can take place in a variety of ways: discussion, writings, debates or artistic expression.

1. After reviewing the kaleidoscope of religions in India, students will be asked to identify the similarities (the eight-fold path-the ten commandments-of both Christianity and the Hindus), the interdependence and the assimilation (as "The Buddha" as an incarnation of Vishnu) of all the major religions of India.

2. Students will identify the symbolism the characters of the great epic, The Ramayana depict: Rama as earth's protector, Sita as earth, and Ravana as greed and illustrate the significance of the role of environmental impact these characters exhibit in present day.

3. Students will identify and state evidence of examples of tolerance in Akbar's ruling of the Moghul empire.

4. Students will define "Sati" and investigate its deeply rooted history.

5. Students will recognize and evaluate the spiritual and environmental concerns and impact of the Ganges River (see news clipping attached).

6. Students will identify and recognize the symbolism attached to Shiva-Nataraja in its artistic pose.

7. Students will describe the relationship between Gandhi, Tagore, Thoreau and other peaceful resolvers of this era.

8. Students will demonstrate the impact Asian epics have had: such as the Bhagavad Gita - on literary scholars such as: Thoreau, Emerson, Tagore and Gandhi.

9. Students will be given an opportunity to correspond with Indian students of three distinct geographical areas in India. Questions will be posed that offer an opportunity for students to get to know the geography and culture of their Indian pen pals. The five themes of Geography will also be employed.

10. Students will be enlightened on Child Labor movements taking place between Europe, India and the United States and be asked to develop contacts in Washington DC on an awareness to Child Labor Issues.

11. Students will examine the effects of weather here in the West versus India: interruption or blessing? Hope or despair? What is the cause behind the attitude? What impact does the consistency of weather patterns have on an Indian's "mental calendar"? Does this exist with any other weather pattern anywhere else in the world?

12. Students will be offered an opportunity to understand the symbols of India and to express a symbol of meaning by creating their own floor design-rangoli.

13. After examining a wide variety of slides that illustrate the entrepreneurship that is so evident in India today, students will respond on the evidence of utility of environmental products.

14. Students will be offered an opportunity to develop a system of "Lunch Delivery" after hearing about a problematic Bombay businessman without receiving his Indian lunch.

15. After reviewing the slide presentation students will be asked to fill in a "Theme Chart", identifying the 5 themes of geography that exist in India today. For example the theme of movement could be illustrated by rickshaw, Bhagavad Gita (movement of thought) the theme of human environment interaction and its relevance to the Ganges River etc.

16. The elections in India: Literacy is defined in India: as one who can sign his/her name. How are the elections run? What modifications are made for those illiterate?

17. Looking at the Caste system- is it possible to see it as a positive? Offering social order, defining positions for all? Aren't these good outcomes in a society?

18. Does the history of Gods in India's society have any relevance on the reverence of their environment? Forest depletion, dam construction (relocation of tribal families), the Ganges, recycling?

19. Are there any parallels to the Amish or Shaker society in Indian culture? What are they and how does this reinforce the backdrop of "oneness"?

20. Why would India feel threatened by tourism? Look at the effects of tourism and international trade with China and the U.S. and Japan and the U.S.

21. When India is labeled overpopulated, how is this measured? Whose barometer are we using to measure this when we forecast the dire predictions and data that we do? Do we consider consumption? ie. How much each person consumes in India versus U.S.?

22. India is the quintessential concept for oxymoron. Analyze the following, explain by using examples how these have been demonstrated by some of India's most renowned scholars and leaders.

quiet stirrings
still action
attachment detachment
action inaction
still confidence
active consciousness
quiet strength

With reference to the Bhagavad Gita, why and how is Arjuna's "actions" considered inaction? How does this continue to support the backdrop of contradictions that India so skillfully employs metaphorically? India the paradox.

23. Students will be asked to site specific examples of the preservation of its past-with respect to its gods, mythology and caste system. What being the source of this preservation?

24. Using the news articles included, students will have an opportunity to read current topics and issues on the environment and people of India and respond via discussion or in writing.

25. Students will be asked to trace the concept of "ahimsa" through literary scholars and religious groups such as: Gandhi, Sadhus, and Buddhists.

26. Students will be asked to examine population issues. Why might India reject an answer to overpopulation to be as simplistic as family planning? Birth control?

27. Why is that not all families in India take advantage of education?

28. Is their a difference between education and literacy? Can education actually be defined by daily life skills? If so how does this effect mandatory education and the economy?

29. Students will examine the symbols of India. Threads of symbols of India are prolifically scattered in its: art, architecture, mythology, gods, animals, how does this compare with the United States and what is the impact a vision of symbolism such as India's have on a society? Does this have the potential to improve values? Character?

30. After an understanding of India and its people, students will be asked to consider what steps of assimilation may be helpful to an Indian immigrating to the United States?

31. Students will be encouraged to employ use of the stream of environmental vocabulary that they have been exposed to in context. This content—based vocabulary will be transferred to narrative writing, for example in the content of rice: harvesting, cultivating, winnowing; with respect to the Ganges River: stream, river, channel of thought, etc.

FIELD TRIP

For Massachusetts teachers a field trip idea: There is a Hindu Temple (that was opened in August of 1996) in Ashland MA.

Hindu Temple
117 Waverly Street
Ashland, MA
(508)-888-5775

SACRED INDIA

India has a veritable kaleidoscope of religions. Apart from having nearly all the world's great religions represented, India was the birthplace of Hinduism and Buddhism, a vital supporter of Zoroastrianism and home to Jainism (an ancient religion unique to India).

Hindus	82.64%
Muslims	11.35%
Christians	2.43%
Sikhs	1.96%
Buddhists	0.71%
Jains	0.48%
Jewish and other religions	0.43%

HINDUISM

Sanatana Dharma: That which is beginningless and endless; the law eternal.

India's major religion, Hinduism, is practiced by approximately 80% of the population-over 670 million people. It is one of the oldest extant religions, with firm roots extending back to beyond 1000 BC.

The Indus Valley civilization developed a religion which bore a close relationship to Hinduism. Later this religion was influenced by the combined religious practices of the southern Dravidians and the Aryan invaders who arrived in the north of India around 1500 BC. Around 1000 BC, the Vedic scriptures were introduced, providing the first loose framework for the religion.

Hindu has a number of holy books, the most important being the four Vedas (divine knowledge) which are the foundation of Hindu philosophy. The Upanishads are contained within the Vedas and delve into the metaphysical nature of the universe and soul. The Mahabharata (Great War of the Bharatas) is an epic poem containing over 220,000 lines. It describes the battles between the Kauravas and Pandavas, who were descendants of the lunar race. It also includes the story of Rama, and is probable that the most famous Hindu epic, the Ramayana, was based on this. The Ramayana is highly revered by Hindus, perhaps because a verse in the introduction says "He who reads and repeats this holy life-giving Ramayana is liberated from all his sins and exalted with all his posterity to the highest heaven." The Bhagavad Gita is a famous episode of the Mahabharata where Krishna relates his philosophies to Arjuna.

Basically, the religion postulates that we all go through a series of rebirths or reincarnations that eventually lead to moksha, the spiritual salvation that frees us from the cycle of rebirths. With each rebirth we can move closer or further from eventual moksha: the deciding factor is our karma, which is literally a law of cause and effect. Bad actions during our lives result in bad karma, which ends in a lower reincarnation. Conversely, if our deeds and actions have been good, we will reincarnate on a higher level and be a step closer to eventual freedom from rebirth.

The law of karma states just as every action has a cause, so actions have reactions that are impossible to escape. Karma is the cause of our particular destiny, the law of nature that ensures that we become what we think or do. Misfortunes in our present life are the result of acts we have committed in the past. Suicide, according to the law of karma, is not therefore an option: karma cannot be escaped or deferred and its effects will only be worse if we try to avoid it.

Dharma, or the natural law, defines the total social, ethical and spiritual harmony of our lives. There are three categories of dharma, the first being the eternal harmony which involves the entire whole universe. The second category is the dharma that controls castes and the relations between castes. The third dharma is the moral code which an individual should follow.

Dharma is the basis of the modern Hindu religion. Hinduism is known as Sanatan Dharma, the eternal or universal dharma, and dharma is considered to be the mainstay of all things, the most basic law of the universe manifested in the cosmic order and in the rightful action of humanity. It is a fundamental moral code, the way that we should act in accordance with our own karma.

In dharma nothing is rejected; all is accepted in its entirety-the good and the bad;the bright and the dark: a paradox.

The Hindu religion has three basic practices. They are puja, or worship, the cremation of the dead, and the rules and regulations of the caste system. There are four main castes: the Brahmin, or priest caste; the Kshatriyas, or soldiers and governors; the Vaisyas, or tradespeople and farmers; and the Sudras, or menial workers and artisans. These basic castes are then subdivided into a great number of lesser divisions. Beneath all the castes are the Dalits (formerly known as Harijans), or untouchables, the lowest class for whom all the most menial and degrading tasks are reserved.

CASTES

Since Vedic times, the Indian theory of society has been based on a classification into four main groups called varnas, literally "color". With each varna there are numerous groups called jati. Each Jati traditionally carried out a specialized occupation, such as pottery, weaving or farming. Both the varnas and the jatis within them are classified into higher and lower, though the detailed order is often an area of dispute. The Portuguese called these Jatis castes, meaning "pure" groups.

The Brahmin varna is the highest, because of the ritual purity associated with the main brahmin occupation as priest of the gods. Today, not all brahmins are priests, but most are vegetarian and observe practices such as frequent bathing and (for men) wearing of a sacred thread received in a special rite at adolescence.

The Kshatriya or warrior varna contained several castes. These were traditionally kings or nobles, but also included scribes and other court officials.

The third varna are the Vaishya, traditionally farmers and merchants.

The fourth varna, the Shudra, traditionally performed laboring occupations.

Thinking of the shape of a person will help provide a visual memory of the castes and their roles: head-think; arms-fight; thighs-strength; feet-labor.

Below the four varnas are the Harijans or "children of god" as they were termed by Mahatma Gandhi. Lying in a sense outside the Caste system, these are widely known as untouchables, since their very contact can defile an orthodox member of a high caste. Their supposed uncleanliness is related to their impure occupations, such as sweeper or lavatory cleaner. In modern India the relationship between caste and class is complex. Although the constitution of independent India, which was drafted by the harijan lawyer Bhimrao Ambedkar, made the practice of untouchability illegal, in reality this has proved difficult to enforce.

Gandhi on the Caste System: "It is wrong to destroy caste because of the outcaste, as it would be to destroy a body because of an ugly growth in it or a crop because of the weeds. The outcasteness, in the sense we understand it, has therefore to be destroyed altogether. It is an excess to be removed, if the whole system is not to perish. Untouchability is the product, therefore, not of the caste system, but of the distinction of high and low that has crept into Hinduism and is corroding it. The attack on untouchability is thus an attack upon this "high and lowness". The moment untouchability goes, the caste system itself will be purified, that is to say according to my dream, it will resolve itself into the true varnadharma, the four divisions of society, each complementary of the other and none inferior or superior to any other, each as necessary for the whole body of Hinduism as any other."

Hinduism is not a proselytizing religion since you cannot be converted.

You're either born a Hindu or you are not; you can never become one. Similarly, you cannot change your caste- you are born into it and it remains with you for the rest of your life. Nevertheless. Hinduism has attracted many Westerners. and India's "export gurus" are many and successful.

A guru is not so much a teacher as a spiritual guide. somebody who by example or simply by their presence indicates what path you should follow. In a spiritual search one always needs a guru.

The life of every male Hindu is divided into four main stages or ashramas:

1. Brahmacharya-studenthood
2. Grihastha-the life of a householder
3. Vaanaprastha-when one's thoughts turn away from the home to the forest for contemplation
4. Sanyaasa-total renunciation

HINDU GODS

Generator
Operator
Disolver

Occasionally. Westerners have difficulty understanding Hinduism principally because of its vast pantheon of gods. All of these different gods can be looked at as pictorial representations of the many attributes of one god. The one omnipresent god usually has three physical representations. Brahma is the creator, Vishnu is the preserver and Shiva is the destroyer and reproducer. All three gods are usually shown with four arms, but Brahma has the added advantage of four heads to represent his all-seeing presence. The four Vedas are supposed to have emanated from his mouths.

Each god has an associated animal known as the "vehicle" on which they ride. as well as a consort with certain attributes and abilities. Generally. each god also holds a symbol. which makes them easily recognizable by their accompanying vehicle or consort. Brahma's consort is Saravati. the goddess of learning. She rides upon a white swan and holds the stringed musical instrument know as a veena.

Vishnu, the preserver, is usually shown in one of the physical forms in which he has visited earth. In all Vishnu has paid nine visits and on his 10th he will be called Kalki, and will appear riding a white horse. On earlier visits he appeared in animal form, as in his boar, or man-lion (Narsingh) incarnations, but on visit seven he appeared as Rama, regarded as the personification of the ideal man and the hero, the Ramayana. Rama also managed to provide a number of secondary gods, including his helpful ally Hanuman, the monkey god. Hanuman's faithful nature is symbolized in the representation of him often found guarding fort or palace entrances. Naturally, incarnations can also have consorts and Rama's companion was Sita.

On visit eight Vishnu came as Krishna, who was raised by peasants and thus became a great favorite of the working classes. Krishna is renowned for his exploits with the gopis or shepherdesses, and his consorts are Radha (the head of the gopis), Rukmani and Satyabhama. Krishna is often blue in color and plays a flute. Vishnu's last incarnation was on visit nine, as the Buddha. This may be evidence of splintering the Buddhist group into the Hindu fold.

When Vishnu appears as himself, rather than one of his incarnations, he sits on a couch made from the coils of a serpent and in his hands he holds two symbols, the conch shell and the discus. Vishnu's vehicle is the half-man half-eagle known as the Garuda. The Garuda is benevolent and has a deep dislike of snakes- Indonesia's national airline is named after the Garuda. Vishnu's consort is the beautiful Lakshmi (Laxmi), who came from the sea and is the goddess of wealth and prosperity.

9 avatars of Vishnu

1. the fish: Matsya
2. the tortoise: Kurma
3. the wild boar: Naraha
4. the man—lion: Naraisimha
5. the dwarf: Vamana
6. the Brahmin: Parashu-Rama
7. Rama of Ramayana
8. Krishna
9. Buddha

Shiva's creative role is phallically symbolized by his representation as the frequently worshipped lingham. Shiva rides on the bull Nandi and his matted hair is said to carry Ganga, the goddess of the river Ganges in it. Shiva lives in Himalaya. He has a third eye in the middle of his forehead and carries a trident. Shiva is also know as Nataraj, the cosmic dancer whose dance shook the cosmos and created the world. Shiva's consort is Parvati, the beautiful. She, however, has a dark side, when she appears as Durga, the terrible. In this role she holds weapons in her 10 hands and rides a tiger. As Kali, the fiercest of the gods, she demands sacrifices and wears a garland of skulls. Kali usually represents the destructive side of Shiva's personality.

Shiva and Parvati have two children. Ganesh is the elephant-headed god of prosperity and wisdom, and is probably the most popular of all the gods. Ganesh obtained his elephant head due to his father's notorious temper. Coming back from a long trip, Shiva discovered Parvati in the room with a young man. Not pausing to think that their son might have grown up a little during his absence, Shiva cut his head off! He was then forced by Parvati to bring his son back to life, but could only do so by giving him the head of the first living thing he saw-which happened to be an elephant. Ganesh's vehicle is a rat. Shiva and Parvati's other son is Kartikkaya, the god of war.

A variety of lesser gods and goddesses also crowd the scene. Most temples are dedicated to one or other of the gods, but oddly there are very few Brahma temples-perhaps just one in all of India. Most Hindus profess to be either Vaishnavites (followers of Vishnu) or Shaivites(followers of Shiva). The cow, of course, is the holy animal of Hinduism.

The 10 Commandments of the Hindus

1. not to steal
2. control of mind
3. purity
4. concentration of senses-make inward
5. patience
6. forgiveness
7. knowledge of scriptures
8. self-knowledge
9. truth-speak it and in mind
10. no anger

HINDU WEDDINGS

Hindu weddings are usually colorful, lavish affairs. Vast monetary sums are shelled out by the bride's father to put on a show worthy of both his own status and that of the bridegroom's family. The fact that he may not be in a position to stage such a grand event matters little.

In a typical ceremony, the two families-and all their assorted relatives-gather on an auspicious day and get stuck into the food and drink. The bride often remains out of sight in the house until the time of the ceremony. The groom (barr) arrives to much fanfare, having paraded through the streets, often on horseback, wearing a sehra (traditional garland). The parade is accompanied by a boisterous uniformed brass band and is lit by the assistance of men carrying trees of sprouting fluorescent tubes, all wired together in a vast and dangerous clump leading to a generator carried at the rear of a cycle-rickshaw. The parade itself is called a baraat.

The wedding ceremony centers around the havan, or sacred fair, which the couple circle seven times after the priest has placed a tika on the forehead of each.

TIKA

The tika is the forehead marking with which most adult Hindu (sometimes Christian) women adorn themselves. On a man it is referred to as a tilak, although lately the word tika has become common for both sexes. The mark takes many forms, and can be applied either by the wearer or by a temple priest as a sign of a blessing.

The markings are usually made from a red vermilion paste (sindoor), white sandalwood paste or ash (vibhuti), and can be used to denote sects. Although there is a multitude of marks, they can be roughly divided into two main groups: three horizontal bars indicate the person is a Shaivite (follower of Shiva); vertical stripes indicate a Vaishnavite (follower of Vishnu). The central stroke on the a Vaishnavite's forehead is usually red, representing the radiance of the goddess Lakshmi (the wife of Vishnu in his incarnation as Narayan).

The small circle which a married woman places on her forehead is known as a bindi (zero). These are usually bought ready-made from the market and have become almost a fashion accessory, with every imaginable shape and color to match the occasion.

HOLY COWS

India has nearly 200 million cattle, which play a vitally important role in the rural economy-pulling the farmer's cart to market or plow in the fields. Their religious protection probably first developed as a means of self-guarding them during droughts or famine when they might have been killed off and subsequently been hard to replace. There is also some dairy production.

The cow is a harmless and gentle animal. The pastoral life in the Vedas gave importance to the cow and the cow played a pivotal role in the economy. The cow stands as an example of service and sacrifice. The attitude of giving is the great principle of its life. The cow actually lives in this principle. It gives wholesome milk to everyone irrespective of caste, creed, religion, color, sex or age and in turn expects nothing and hardly takes anything, in return. Hence, it has come to be identified as the foster mother. In the purity of a mother's love there is no room for expecting anything in return. The cow lives with the family members and is considered a part of the family. In living with the family, the other members of the family are motivated into the attitude of "giving" in their own lives. The celestial cow "Kamadhenu" giver of one's heart's desire, finds an important place in Hindu mythology. The reality and mythology add great dimensions to the nature of the cow and have enthroned the cow on a very high pedestal which commands reverence and/or worship. Added to this cow's milk, urine, dung, clarified butter (ghee) and curds are the five products that find use in the day to day life of the people. Every part of the cow's body is deified and identified with an aspect of the divine.

The cow in Hindu mythology has always represented fertility and abundance. As the complete provider, the cow is the incarnate form of the benign aspect of the Great Goddess, she who nourished and sustains the life that emerges from her "infinite womb". Most recently, the cow has come to stand for "Mother India", the mythical embodiment of the modern Indian state. Cows are allowed to roam freely through the streets and are considered sacred by the Hindus.

One of the most amazing sights in India is the number of cows seen roaming the streets of every town and village. They seem to be completely oblivious to the traffic bearing down the street. Drivers will do anything to avoid injuring a cow, for it will have a detrimental effect on their karma.

Cows often tackle concrete bins in search of waste, garbage leftovers.

WHAT ABOUT THE BULL?

The bull plays a complementary role to the cow. Hence, they go together. The bull like the cow is also a symbol of service and sacrifice. The bull is indispensable to the farmer working in the fields. It toils the whole day in the fields, in the heat and dust to help man to produce food grains for mankind. There is no ego or egocentric desire polluting its mind. Its activities are neither driven by desires nor does it crave for the fruits of its action. It does what it ought to do in life. It plays the role without the worries of the past or the anxieties of the future. This is the best code of living and the highest principle in life, according to Hindu belief. Humans try and emulate this principle in their actions. The bull is not only worshipped, but it is also the vehicle of Lord Shiva. In all temples dedicated to Lord Shiva, the bull faces the shrine ready to carry his master, indicating that his actions are dedicated to God, its thoughts fixed on him. By worshipping the bull the Hindus try to invoke the spirit of service and sacrifice to fellow beings and also into their actions and life.

HOLY HINDU CITIES

There are a handful of holy cities in India. Sites like Varanasi and Kanchipuram are famous, while others such as Adwarks are relatively unknown outside India. The cities are usually dedicated to Vishnu or Shiva. They include Rameswaram and Kanyakumari in Tamil Nadu, Puri in Orissa and Badrinath and Haridwar in Uttar Pradesh. A pilgrimage to Badrinath, Puri, Rameswaram and Dwarka covers the four corners of India.

HINDU FESTIVALS

Dussehra: This is the most popular of all the Indian festivals and takes place over 10 days, beginning on the first day of the Hindu month, Asvina (September/October). It celebrates Durga's victory over the buffalo-headed demon Mahishasura. In many places it culminates with the burning of huge images of the demon king Ravana and his accomplices, symbolic of the triumph of good over evil. In Delhi it is known as Ram Lila (life story of Rama), with fireworks and re-enactments of the Ramayana, while in Mysore and Ahmedabad there are great processions. In West Bengal the festival is known as Durga Puja and in Gujarat it's Navrati (Festival of Nine Lights). In Kullu, in the north, the festival takes place a little later than elsewhere. It is a delightful time when the Kullu Valley shows why it is known as the Valley of the Gods.

Diwali (or Deepavali): This is the happiest festival of the Hindu calendar, celebrated on the 15th day of Kartika (October/November). At night countless oil lamps are lit to show Rama the way home from his period of exile. Today, the festival is also dedicated to Lakshmi in Bombay and Kali in Calcutta. In all the festival lasts five days. On the first day, houses are thoroughly cleaned and doorsteps are decorated with intricate rangolis (chalk designs). Day two is dedicated to Krishna's victory over Narakasura, a legendary tyrant. In the south on this day a pre-dawn oil bath is followed by the donning of new clothes. Day three is spent in worshipping Lakshmi, the goddess of fortune. Traditionally, this is the beginning of the new financial year for companies. Day four commemorates the visit of the friendly demon Bali whom Vishnu put in his place. On the fifth day men visit their sisters to have a tika put on the forehead.

Diwali has also become the Festival of Sweets, with families exchanging sweets at this time. This has become as much part of the tradition as the lighting of oil lamps and firecrackers. Diwali is always celebrated by the Jains as their New Year's Day.

Govardhana Puja: This festival is dedicated to that holiest of animals, the cow. It is held in October/November.

SADHUS

Sadhus (yogis) follow a path of penance and enlightenment. Believing the world to be made by the creative force of maya (illusion), sadhus are renunciants, rejecting worldly attachments and a life of "action" to erase past karma: and so liberate themselves into the world of divine reality. The extreme austerity of some Sadhus does not mark them as religious fanatics in India. They are a common sight on the country's roads, and renunciation can also be the" fourth stage" of ascetism-after bringing up a family- in an orthodox Hindu's life.

A sadhu is an individual on a spiritual search. They are easy to recognize. They are usually wandering the countryside half-naked, smeared in dust with matted hair and beard; the little clothing they wear is often saffron colored.

Sadhus follow Shiva and carry his symbol, the trident. A sadhu is often someone who has decided their business and family life have reached their natural conclusions and that it is time to throw everything temporal aside.

Sadhus perform various feats of self-mortification and travel great distances from around the country, occasionally coming together in great pilgrimages and other religious gatherings. Many sadhus are beggars, but always in search.

MAYA

In much of Hindu thought Maya is illusion, and what humankind understands to be reality is in fact the dream of Brahma. He is the creator god and great magician who dreams the universe into being. The dream itself is maintained by Vishnu, the preserver, who uses maya to spin the complex web that we know as reality. It is not that the world itself is an illusion, only our perception of it. Whereas, we suppose the universe to be made up of a multitude of objects, structures and events, the theory of Maya suggests that all things are one. Rational categories are mere fabrications of the human mind and have no ultimate reality.

Rajneesh, one of the most famous of the modern Indian spiritual teachers, asserted that if the West had followed the Greek philosopher Heraclitus rather than Plato, the history of ideas would be very different and the concept of Maya would be central to Western as well as Eastern thought. Although Plato's teaching resembles maya, when he writes that "the visible world is a pale shadow of a true reality beyond", he believed that each aspect of the world had a separate, distinct identity. Heraclitus posited instead a theory which was based on the assumption of the inseparable interconnectedness of the universe. "His Theory of Becoming", asserts that all things are in a state of constant flux, always in the process of becoming something else. This hypothesis is echoed today, some 2500 years later, by Chaos Theory, which the American science writer James Gleick defined as "the science of process rather than state, of becoming rather than being".

WATERS OF ILLUSION

The Greek philosopher Heraclitus used a river as an analogy for his Theory of Becoming, teaching that one cannot step into the same river twice. Maya too, is often associated with water, the medium that forever changes as it flows from place to place. Water is both a symbol and an agent of illusion. When Vishnu is compelled to lift the veils of maya for the benefit of his followers, water is never far away. A well-known Hindu parable tells of a sage who underwent such rigorous penance that he felt entitled to demand from Vishnu the secret of maya. The god responded by ordering the mortal top dive into a nearby river. When the sage emerged, he did so as a woman, oblivious of her former existence. After a lifetime of success and failure, happiness and tragedy, she finally threw herself in despair into the funeral pyre of her husband, who had been murdered. The fire was instantly quenched by water. The sage regained his former body, and in that moment Vishnu appeared. "This is maya," he said, and the sage came to understand the nature of illusion and the workings of the universe.

BUDDHISM

Although there are only about 6.6 million Buddhists in India, the religion is of great importance because it has its birth here and there are many reminders of its historic role. Strictly speaking Buddhism is not a religion, since it is not centered on a god, but a system of philosophy and a code of morality.

Buddhism was founded in northern India in about 500 BC when Siddhartha Guatama, born a prince, achieved enlightenment. Guatama Buddha was not the first Buddha, but the fourth, and is not expected to be the last "enlightened one". Buddhists believe that the achievement of enlightenment is the goal of every being, so eventually we will all reach Buddhahood.

The Buddha never wrote down his dharma, or teachings, and a subsequent schism resulted in the development of two major Buddha schools. The Theravada (Doctrine of the Elders), or Hinayana (Small Vehicle), holds that the path to nirvana, the eventual aim of all Buddhists, is an individual pursuit. In contrast, the Mahayana (Large Vehicle) school holds that the combined belief of its followers will eventually be great enough to encompass all of humanity and bear it to salvation. The less austere and ascetic Mahayana school is considered by some to be a soft option. Today it is chiefly practiced in Vietnam, Japan and China, while the Hinayan school is followed in Sri Lanka, Myanmar (burma), Cambodia and Thailand. There are other, sometimes more esoteric, divisions of Buddhism such as the Hindu-Tantric Buddhism of Tibet which you can be seen in Ladakh and other parts of Northern India.

The Buddha renounced his material life to search for enlightenment, but unlike other prophets, he found that starvation did not lead to discovery. Therefore, he developed his rule of the "middle way": moderation in everything. The Buddha taught that all life is suffering but that suffering comes from our sensual desires and the illusion that they are important. By following the "eight-fold path" these desires will be extinguished and a state of nirvana, where we are free from these delusions will be reached. Following this process requires going through a series of rebirths until the goal is eventually reached and no more rebirths into the world of suffering are necessary. The path that takes you through this cycle of births is karma, but this is not simply fate. Karma is a law of cause and effect: your actions in one life determine the role you will play and what you will have to go through in your next life.

In India, Buddhism developed rapidly when it was embraced by the great emperor Ashoka. As his empire extended over much of India, so Buddhism was carried forth. He also sent missions to other lands to preach the Buddha's word, and his own son is said to have carried Buddhism to Sri Lanka. Later, however, Buddhism began to contract in India, because it had never really taken a hold on the great mass of people. As Hinduism revived, Buddhism in India was gradually reabsorbed into the older religion. Today, Hindus regard the Buddha as another incarnation of Vishnu.

At its peak, magnificent structures were erected wherever the religion held sway. The earlier Theravada form of Buddhism, however did not believe in the representation of the Buddha in human form. His presence was always alluded to in Buddhist art or architecture through symbols such as the bo tree (under which he was sitting when he gained enlightenment), the elephant (which his mother saw in a dream before he was born) or the wheel of life. Today, however, even Theravada Buddhists produce Buddha images.

BUDDHA'S LIFE

Shakyamuni Buddha was born in Lumbin, in Southern Nepal, twenty-five hundred years ago. Since his time, Nepal has been a sacred ground for Buddhists, as the birthplace of Buddha. Lumbini is a small town in the southern Terai plains of Nepal, where the ruins of the old city can still be seen.

Shakyamuni Buddha was born to a royal family. His mother, Queen Maya Devi, had a dream foretelling his coming. In her dream, she saw a white elephant with nine tusks come down to her from the heavens and enter her body. When the time of his delivery approached she left for her parental home, according to the practice of the time. In route to her parent's home she gave birth to Siddharata Guatama in the gardens of Lumbini.

The prince is said to have emerged from her right side as she rested her arm on a branch of a fig tree. And immediately after birth he took seven steps in the four directions and wherever his feet touched the ground, a lotus bloomed.

After this powerful birth, Prince Siddharatha lived in his father's palace, shielded form the evil and the pain of the outside world. His father had been informed by the seers of the time that the prince would either become a great emperor or become a holy man. Fearing his son would leave the world for religious practice, the king took plans to see that Prince Siddharatha neither saw nor experienced suffering. Thus he hoped Siddharatha would become a great emperor and never dream of leaving the kingdom.

But Siddharatha-who had lived a life of isolated royal splendor-inevitably ventured beyond the castle walls one day, outside these walls he came across sorrow, pain, death and a man whose life was devoted to release others from those sufferings-he saw a beggar, a cripple, a corpse and a holy man. These encounters affected the young prince deeply, awakening a deep desire to find the ultimate cause of suffering and thus alleviate it. One night, when all were asleep inside the palace, he escaped. He cast aside his princely garments, cut his hair and began the life of a wandering ascetic.

For years he fasted, meditated and spent his time in a rigorous and painful search to find a way to end suffering. On a full-moon night in the north Indian town of Bodhgaya, as he meditated under a tree, Siddhartha had a direct realization of nirvana, eternal peace. This transformed the mortal into a Buddha.

He spent the rest of his life guiding people towards nirvana, love and friendship. When it was time for him to leave this world he had thousands of followers to keep Buddhism alive. He left this world (a person who attained nirvana is free from the cycle of life and death) at the age of 84, having exhausted the human body for the sake of all sentient beings.

MANDALA

Mandalas are graphic geometric representations of the cosmos-"psychocosmograms" symbolizing the order and harmony achieved by a truly enlightened mind. They have great power, being seen as concentrated areas where the forces of the universe are gathered (manda means essence; la means container).

The design is symmetrical, based on circles and squares, with a central focal point. Sometimes a mandala takes the form of an elaborate, four-gated city-a palace of knowledge-which the practitioner mentally enters and approaches the center of in order to achieve a state of mystical unity with the Buddha.

Although not created primarily to please the eye, mandalas are often works of art with great stylistic elegance and beauty. They are most frequently displayed on thangkas but are also seen on the walls of temples and monasteries. A few monasteries, such as Sakya and Tashilhnpo, still create magnificent mandalas made of colored sand.

THANGKAS

Thangka is the name for the scroll-banners seen hanging in every temple, monastery and family shrine in Tibet. They carry painted or embroidered pictures inside a broad, colored border and they can range in size from the page of a book to the facade of an entire building. The picture is usually made on paper or cotton canvas which is protected by a thin dust-cover; the mounting is of colorful silk. A heavy wooden stick at the base allows a thangka to be rolled up like a scroll for storage or transportation without flapping.

Thangkas first appeared in Tibet around the 10th century AD. The scroll form seems to have been borrowed from China, the style of painting probably came from Nepal and Kashmir. Apprentice thangka painters studied under experienced lamas (Tibetan Buddhist priest or monk) and their works were consecrated before they could be hung.

Thangkas were widely used in monastery schools as teaching tools because of their convenient movability. Common folk hung them in homes as protection against evil spirits. At the highest level of religious practice, mystics in a state of meditation would become one with the deity portrayed.

Thangkas can be simple in design or very complicated. They can deal with a great number of subjects of which a few are: Tibetan theology, astrology, pharmacology, lives of Buddhas, saints and deities and mandalas.

THE NOBLE EIGHT-FOLD PATH

The eight-fold path is at the heart of daily Buddhist practice. It is not a ritual that can only be performed by an elite priesthood, but a way of life and a practical guide available to all. The eight-fold path is based on eight principles that are inter-related. These principles are repeated in the same order, with only one occasional variation. They are:

1. right understanding
2. right intention
3. right speech
4. right action
5. right livelihood
6. right effort
7. right awareness
8. right concentration

The reward for following the eight-fold path is the attainment of nirvana, which the Buddha promised was available to humans in the last of his Four Nobel Truths.

THE MIDDLE WAY

The Buddha's path to enlightenment, The Middle Way, is midway between the extremes of luxury and asceticism. He was brought up as a prince, completely protected from the cruelties of life, but later joined a group of monks fasting and practicing other austerities.

BUDDHIST FESTIVALS

Tso-Pema: This is a pilgrimage festival to Rewalsar Lake in Himachal Pradesh. It is particularly important in the year of the monkey, which falls every 12 years (the next occurs in 2004). Literally thousands of Buddhists make the pilgrimage to the lake, and his holiness the Dalai Lama leads prayers in the monastery, and then completes a circuit of the lake. It's a very colorful event.

Buddha Jayanti (Saga Dawa): This triple blessed festival celebrates Buddha's birth, enlightenment and attainment of nirvana. Processions of monks carrying sacred scriptures pass through the streets of Gangtok (sikkim) and other towns. The festival falls on the full moon of the fourth lunar month (late May or early June).

Drukpa Teshi: This festival celebrates the first teaching given by the Buddha. It is held on the fourth day of the sixth month (August).

MANTRA

A mantra is a thought manifest in or encapsulated by, a sacred utterance that possesses profound spiritual significance. Sound holds a key place in Hindu thought.

In Indian philosophy, matter is sometimes said to be created from sound and OM is the most sacred of all sounds, the syllable that preceded the universe and from which the gods were made.

Since OM precedes all things, it is used as an invocation to prayer or sacred singing, and is often used as the final exclamation, in a way similar to the Christian and Jewish Amen. In yogic practice, OM is the fundamental part of the techniques of auditory meditation.

The OM is represented by a stylized pictograph, which appears throughout India on temple walls, election posters, and the fronts of buses and trucks. It is commonly used as a symbol for religion itself, especially Hinduism and may sometimes stand for the union of all creeds under the auspices of one god.

ISLAM

Muslims, followers of the Islamic religion, constitute India's largest minority. They number in about 105 million in all, almost 10% of the country's population. This makes India one of the largest Islamic populations in the world. India has had two Muslim presidents and several cabinet and state chief ministers since independence. Islam is the most recent and widespread of the Asian religions; it predominates from the Mediterranean across to India and is the major religion east of India in Bangladesh, Malaysia and Indonesia.

The religion's founder, the prophet Mohammed, was born in 570 AD at Mecca, now part of Saudi Arabia. His first revelation from Allah (God) occurred in 610, and this and later visions were compiled in the Muslim holy book, the Koran. As his purpose in life was revealed to him, Mohammed began to preach against the idolatry for which Mecca was the center. Muslims are strictly monotheistic and believed that to search for God through images is a sin. Muslim teachings correspond closely with the Old Testament and the Bible, and Moses and Jesus are both accepted as Muslim prophets, although Jesus is not believed to be the son of God.

Mohammed's attacks on idolatry and local businesses eventually caused him and his followers to be run out of town in 622. They fled to Medina, "the city of the Prophet", and by 630 were strong enough to march back into Mecca and take over. Although Mohammed died in 632, most of Arabia has been converted to Islam within two decades.

The Muslim faith was more than a religion; it called on its followers to spread the word. In the succeeding centuries Islam was to expand over three continents. The Arabs who first propagated the faith, developed a reputation as being ruthless opponents but reasonable masters, so people often found it advisable to surrender to them. In this way, the Muslims swept aside the crumbling Byzantine Empire, whose people felt no desire to support their own distant Christian emperor.

Islam only travelled West for 100 years before being pushed back at Poitiers, France, in 732, but it continued east for centuries. It regenerated the Persian Empire, which was then declining from its protracted struggles with Byzantium, and in 711, the same year that the Arabs landed in Spain, they sent dhows up the Indus River into India. This was more a casual raid than a full-scale invasion, but in the 12th century all of north India fell into Muslim hands. Eventually the Moghul empire controlled most of the subcontinent. From here it was spread by Indian traders into South-East Asia.

At an early stage in its history, Islam suffered a fundamental split that remains to this day. The third caliph, successor to Mohammed, was murdered and followed by Ali, the prophet's son-in-law, in 656. Ali was assassinated in 661 by the governor of Syria, who set himself up as caliph in preference to the descendants of Ali. Most Muslims today are Sunnites, followers from the succession of the caliph, while the others are Shias or Shiites who follow the descendants of Ali.

Converts to Islam have only to announce that "There is no god but Allah and Mohammed is his prophet" to become Muslim. Friday is the Muslim holy day and the main mosque in each town is known as the Jama Masjid or Friday Mosque. One of the aims of every Muslim is to make the pilgrimage (hajj) to Mecca and become a hajji.

Despite its initial vigor, Islam eventually became inert and unchanging, though it remains to be seen what effect the fundamentalism of recent years will have on the religion worldwide. In India itself, despite Islam's long period of control, it never managed to make inroads into Hindu society and religion. Converts to Islam were principally from the lowest castes, with the result that at Partition Pakistan found itself with a shortage of the educated clerical workers and government official with which India is so liberally endowed. However, the effects of Muslim influence in India are particularly visible in its architecture, art and food.

The Taj Mahal, in Agra, was built between 1631 and 1653 by Emperor Shah Jahan in memory of his wife Mumtaz. It is a quintessential example of an amalgamation of cultures.

ISLAMIC FESTIVALS

Ramadam: The most important Muslim festival is this 30-day dawn-to-dusk fast. It was during this month that the prophet Muhammad received his revelation from Allah. Ramadan starts around 10, January 1997, 31 December 1997 and 20, December 1998.

Id-ul-Fitr:	This day celebrates the end of Ramadan.
Id-ul-Zuhara:	This festival commemorates Abraham's attempt to sacrifice his son. It is celebrated with prayers and feasts, and will be held in April, 1997 and in March 1998.
Milad-un-Nabi:	The birth of Mohammed will be celebrated in the month of July in 1997, 1998.
Muharrem:	This 10-day festival commemorates the martyrdom of Mohammed's grandson, Imam Hussain, and will be held in May in 1997 and in April in 1998.

SUFISM

Sufism is a branch of Islamic philosophy which has its basis in the belief that abstinence, self-denial and tolerance-even of other religions-are the route to union with God. This religious tolerance sets the Sufis very much apart form conventional Islamic thought, which has led to their persecution in some countries; in India the sect appeals to members of all religions and is growing in popularity.

Sufis also believe that the achievement of a trans-like state of ecstasy brings the believer close to God, and to this end music and dance are used extensively. Qawwali music (rhymed, devotional Urdu couplets, usually with harmonium accompaniment) is still performed at the dargahs (shrine tombs) of Sufi saints of the Chisti sect in India today. It is as such times that dervishes (Sufi holymen) become so entranced they go into a frenzied whirling.

SIKHISM

Distinguished by their typical headgear, uncut beard, robust health and enterprising spirit the Sikhs are a virile and colorful community. Though mainly concentrated in Panjab after the Partition of India in 1947, they are found in almost all parts of the country and in different parts of the globe. The Sikhs have done very well for themselves both in India and abroad and they have proven to be an adventurous and hard working migrant group. While they have tremendous spirit for adjusting to challenging situations what still distinguishes them as a community is the fact they have carried with them distinct features of their cultural and religious heritage wherever they have gone.

The word Sikh is derived from the Sanskrit word Shishya meaning disciple or learner. Thus those who followed Guru Nanack, the founder, came to be known as the Sikhs. In the Sikh faith reverence for the Guru (Preceptor) is the cardinal quality and devotion to the teachings a sacred duty. Great emphasis is laid in Sikh way of life upon practicing moral and spiritual values.

The Sikhs in India number 18 million and predominate in the Punjab, although they are found all over India. They are the most visible of the Indian religious groups because of the five symbols introduced by Guru Gobind Singh to help Sikh men easily recognize each other. They are known as the five Kakkars and are: Kesh uncut hair (symbol of saintliness); Kangha-the wooden or ivory comb (symbol of cleanliness); Kucca-shorts (symbol of alertness); Kara-the steel bracelet (symbol of determination); and Kirpan-the sword (for the defence of the weak). Because of their Kesh, Sikh men wear their hair tied up in a bun and hidden by a turban. Wearing Kuccha and carrying a Kirpan came about because of the Sikh's military tradition-they didn't want to be tripping over a long dhoti or be caught without a weapon. Normally the sword is simply represented by a tiny image set in the comb. The steel bracelet has a useful secondary function as a bottle opener. With his beard, turban and upright, military bearing, the Sikh is hard to miss.

The Sikh religion was founded by Guru Nanack, who was born in 1469. It was originally intended to bring together the best of the Hindu and Islamic religions. Its basic tenets are similar to those of Hinduism, with the important modification that the Sikhs are opposed to Caste distinctions and pilgrimages to rivers. They are not, however opposed to pilgrimages of holy sites.

They worship at temples known as gurdwaras, baptize their children (when they are old enough to understand the religion) in a ceremony known as pahul and cremate their dead. The holy book of the Sikhs is the Granth Sahib, which contains the works of the 10 Sikh gurus together with Hindu and Muslim writings. The last guru died in 1708.

In the 16th century, Guru Gobind Singh introduced military overtones into the religion in an attempt to halt the persecution the Sikhs were then suffering. A brotherhood, known as the Khalsa, was formed, and entry into it was conditional on a person undergoing baptism (amrit). From that time the majority of Sikhs have borne the surname Singh which means Lion (this does not mean that anyone bearing the name Singh is a Sikh).

Sikhs believe in one god and are opposed to idol worship. They practice tolerance and love of others, and their belief in hospitality extends to offering shelter to anyone who comes to their gurdwaras. Because of their get-on-with-it-attitude to life they are one of the more affluent groups in Indian society. They have a well-known reputation for mechanical aptitude and specialize in handling machinery of every type, from jumbo jets to auto-rickshaws.

SIKH FESTIVALS

Baisakhi: This festival commemorates the day on which Guru Gobind Singh founded the Khalsa. The Granth Sahib is read in its entirety at gurdwaras (Sikh temple), and is then carried in a procession. Feasting and dancing follow in the evening. The festival is held in April/May.
Nanack Jayanti: The birthday of Guru Nanack is celebrated with prayer readings and processions, particularly in Amritsar and Patna (April/May).

JAINISM

The word "Jain" is derived from the Sanskrit jina meaning "conqueror", an epithet given to the twenty-four tirthankaras, who through austerity, conquered their minds, passions and bodies to attain deliverance from the endless cycle of rebirth. Jainism is still the most ascetically demanding of all India's religions Its purpose is not the glorification of an absolute god, but the attainment of self-perfection by the gradual abandonment of the material world.

The Jain religion is contemporaneous with Buddhism and bears many similarities to both it and Hinduism. It was founded around 500 BC by Mahavira, the 24th and last of the Jain prophets, known as tirthankers or finders of the path. The Jains now number only about 4.5 million but are found all over India, predominately in the west and south-west. They tend to be commercially successful and have an influence disproportionate to their actual numbers.

Mahavira, the last of the twenty-four Fordmakers or Tirthankers, was the greatest of all Jain ascetics. From the moment of his renunciation, he went naked and is held to have no concern for sleep, cleanliness, food or water. By imitating his life and through the eradication of all ties with the material world, Jain nuns and monks hope to follow him to liberation. Jain scriptures list ten reasons for renunciation-ranging from anger to the memory of previous births-which lead men and women to enter initiation (diksha) into asceticism.

The best known part of the initiation is the ceremony in which the entrant pulls out her or his own hair in order to symbolize austerity and the abjuring of sexuality. Although Jain scriptures describe ceremonies in which naked monks pulled their hair out in great handfuls, many initiates today shave their heads before the ritual, leaving small tufts that are easier to extract. After ritually joining a Jain order, the ascetic takes five "great vows" (mahavratas) and promises to put them to good use. The first is the vow of total non-violence. The ascetic swears never to kill any life-form and to reject and repent of any acts of violence.

Jain non-violence governs every aspect of daily life. The ascetic should be careful when walking in case a lifeform is harmed under his or her feet. Any speech that incites or suggests violence must be avoided, as must any violent tendencies in the ascetic's own thoughts. All food and drink must be inspected in case a life-form is ingested, and care must be taken when putting down an alms bowl, not to harm any creature. The ascetic is handed a brush to sweep insects from his or her path, and a mask is always worn to prevent breathing in tiny organisms. Jain ascetics may not prepare food, and they may only drink water that has first been strained.

The religion originally evolved as a reformist movement against the dominance of priests and the complicated rituals of Brahaminism, and it rejected the caste system. Jains believe that the universe is infinite and was not created by a deity. They also believe in reincarnation and eventual spiritual salvation, or moksha, through following the path of the tirthankars. One factor in the search for salvation is ahimsa, or reverence for all life and the avoidance of injury to all living things. Due to this belief, Jains are strict vegetarians and some monks actually cover their mouths with a piece of cloth in order to avoid the risk of accidentally swallowing an insect.

The Jains are divided into two sects, the white-robed Shvetambara and the Digambara. The Digambaras are the more austere sect; their name literally means Sky Clad (naked) since, as a sign of their contempt for material possessions, they do not even wear clothes. Not surprisingly, Digambaras are generally monks who are confined to a monastery. The famous Sravanabeagola shrine in Karnataka state, south India, is a Digambara temple.

The Jains constructed extraordinary temple complexes, notable for the large numbers of similar buildings clustered together in the one place. The temples also feature many columns, no two of which are ever identical. Their most spectacular "temple city" is at Palitana in eastern Gujarat-a mountain-top fortress filled with hundreds of beautiful temples. Down south, Sravanabelagola in Karnataka, though only a village is also a holy site.

Ahimsa-non-violence: Soul is like a crystal-pure, if stained there is no progression to the next life. The white color of Jain temples mirrors this purity of thought.

JAIN FESTIVALS

Mahavir Jayanti: The major Jain festival marks the birth of Mahavira, and is celebrated in March/April.

ZOROASTRIANISM

This is one of the oldest religions on earth and was founded in Persia by the prophet Zarathustra (Zoroaster) in the 6th or 7th century BC. He was born in Mazar-i-Shariff in what is now Afghanistan. At one time Zoroastrianism stretched all the way from India to the Mediterranean, but today it is found only around Shiraz in Iran, Karachi in Pakistan and Bombay in India. The followers of Zoroastrianism are known as Parsis because they originally fled to India to escape persecution in Persia.

Zoroastrianism was one of the first religions to postulate an omnipotent and invisible god. Their scripture is the Zend-Avesta, which describes the continual conflict between the forces of good and evil. Their god is Ahura Mazda, the god of light, who is symbolized by fire. Humanity ensures the victory of good over evil by following the principles of humata (good thoughts), hukta (good words) and huvarshta (good deeds).

Parsis worship in fire temples and wear a sadra, or sacred shirt, and a kasti, or sacred thread. Children first wear these sacred items in a ceremony known as Navjote. Flames burn eternally in their fire temples and are worshipped as a symbol of their god. Because Parsis believe in the purity of elements, they will not cremate or bury their dead since this might pollute the fire, earth, air or water. Instead they leave the bodies in "Towers of Silence" where they are soon cleaned off by vultures.

Although there are only about 85,000 Parsis, they are very successful in commerce and industry, and have become notable philanthropists. Parsis have influence far greater than their numbers would indicate, having acted as a channel of communication between India and Pakistan when the two countries were at difficulty. Their numbers are gradually declining because of the strict requirements that a Parsi must only marry another Parsi. The offspring of mixed liaisons are not regarded as true Parsis.

CHRISTIANITY AND JUDAISM

India has around 22 million Christians. There have been Christian communities in Kerala since the coming of Christianity to Europe (Saint Thomas is supposed to have arrived in 54 AD). The Portuguese were as enthusiastic about spreading their brand of Christianity as making money from trade, left a large Christian community in Goa. Generally, however, Christianity has not been greatly successful in India, if success is counted in number of converts. The first round of Indian converts to Christianity were generally those from the ruling classes, and subsequently they were mainly from the lower castes. There are 2 small states, Mizoram and Nagaland, where Christians form a majority of the population. A quarter of the population of Kerala and a third of Goa are also Christian. The Christian festivals of Good Friday and Christmas Day are both celebrated in India.

There are small Jewish communities in a number of cities, but the Jews of Kochi (Cochin) in Kerala are of special interest because a group claims to have arrived here in 587 BC.

THE VEDAS AND UPANISHADS:

India's Stories are timeless-India is moving but keeping it's history.

India's thread of literature resonates and is manifested in many forms.

The greatest achievement of the Aryan invaders of India was the composition of the Vedas (books of knowledge). This collection of hymns and ritual incantations, known as mantras, were sung during sacrifices to the pantheon of Aryan gods.

There are four Vedas: the first, the Rigveda, was composed before 1200 BC, followed by the Samaveda and the Yajuveda and finally the Atharvaveda, which was probably written at a much later date. Each Veda is composed in two parts: the Samhita, in which the hymns or mantras are recited, and the Brahmanas which contain commentaries. The Vedas were composed for the different kinds of brahmin priests involved in a sacrifice: who officiated at sacrifices and recited the mantras of the Rigveda; udgatri, who sang the chants of the Samaveda; adhvaryu, who carried out sacrifices, chanting incantations from the Yajurveda; and brahmin overseers, who sang the Atharaveda. Non-brahmins were denied access to the Vedas.

The perpetuation of the Vedas was oral; Hindus believe not only the contents but the sounds of the words of the Vedas to be sacred. Hindus believe that the Vedas were revealed or "heard", not composed by human beings. Because they contain the sacred syllables form which gods and mortals were born, the Vedas are thought to have preceded the universe, itself created from the sacred syllable "Om".

The Upanishads is a collection of texts that were composed mainly between than 7th and 5th centuries BC. They form the last part of the Vedas, and are called the Vedanta (conclusion of the Vedas).

Rather than invoking external gods, the Upanishads make a transformation, so that the emphasis shifts from ritualized acts of sacrifice to the search for the sacred force (brahman) that lives in all things. Just as the Aryan sages believed that the sacrifice embodied and mirrored the divine, so the emerging new philosophy saw brahman's reflection in the atman, or soul. Union with the divine was no longer to be achieved through external ritual but by an inward transformation.

The outer trappings of divine worship, which were so important to later Vedic religion and could involve the sacrifice of scores of animals, were not only avoided but were vehemently rejected. Well before 700 BC, Indian sages were chanting neti, neti (not that, not that), denying the ultimate reality of an external world in which they saw little more than illusion, and searching instead for the eternal spark of brahman in the soul with all beings. The prime concern of most of the Upanishads is the desire for release (moksha) from transmigration, a concept by those familiar with the sacred texts. This was to be gained through meditation, yoga and ascetism, to unite the atman with the brahman.

The Vedas and the Upanishads, ranging all the way from 5000BC to 1000BC are traditionally considered as "Shruti" or revealed scriptures of Hinduism.

In any case, these very ancient texts are songs of wonder and dialogues of idealistic philosophical enquiry; the Vedas are symbolic poetry and the Upanishads are abstract reasoning of a very high order. Hinduism's practical ethics, however, are embodied in the later Kavyas, the two epic narratives: The Mahabharata of Vyasa and the Ramayana of Valmiki, whose moral message has disseminated over a large part of south-east Asia, particularly Thailand and Indonesia.

The Ramayana and Mahabharata are not "dead" epics; they are part of the Indian way of life, having profoundly influenced the way people think and the way they express themselves in song, poetry, drama and the arts. Valmik's Ramayana is the story of the divine hero, Rama and his wife Sita, the ideal Indian couple. It tells of their steadfast adherence to dharma, the moral law; of their exile to the forest; of the abduction of Sita by the demon Ravana; and of Rama's pursuit and eventual victory over the demon. It includes miraculous deeds and magical episodes; the hero and heroine overcome trials and tribulations; in the end truth and goodness prevail.

Vyasa's Mahabharata is a rich tapestry of complex and individual characters, who include two groups of cousins who war between themselves. The Mahabharata is the story of the war, and the events that led up to it; the epic is a labyrinthine extravaganza of interlocking stories carefully strung into an overriding narrative. The heroes and heroines of the epic are subtly, sometimes ambiguously, portrayed, and emerge as characters of great psychological depth and intensity. Within the Mahabharata is contained the moral teaching of the Bhagavad Gita, Krishna's message of self-less action to Arjuna, and indeed to the whole world.

The Ramayana rouses compassion, the Mahabharata an almost cosmic awe. The story of Rama and Sita recommends ideal love; the story of the Pandavas and Kauravas, the warring factions, is an epic of doom. Valmiki shows the sweet and straight path of dharma, sometimes a painful path, too, but not impossible to follow. Vyasa unfolds an intricate dharma, where right and wrong are bewilderly mixed. Valmiki's epic is a vision, Vyasa's epic is a mirror in which the Indian sees himself undeceived.

The birth and permanency of ahimsa is evident in a selected passage from the Ramayana, in the Forest Parva. It is a time when Rama and his wife Sita have accepted forest-exile and Rama has been indiscriminately killing raksasas (tribals, fierce savages). Sita reprimands him, "Wanton killing she warns, breeds blood-lust; it becomes a habit, it brutalizes". Long before the times of the Buddha, Ashoka and Mahatma Gandhi, she declares that ahimsa, non-injury, should be the philosophy of all human beings: the highest morality is non-violence.

THE RAMAYANA

It's two objectives: to entertain and to instruct.

The Ramayana one of the great Sanskrit epic poems, helped to develop a more popular devotional religion. It remains a popular source of religious teaching, through public readings and demonstrations.

The core of the poem was first composed in the 4th century BC as a secular tale recited by bards who were attendant on the royal courts. However, as the centuries passed, the religious elements of the story were expanded upon and Rama, its hero became transformed from a warrior king into a warrior deity. By the 4th century AD, Rama was widely identified as the seventh incarnation of Vishnu.

The Ramayana's links with Vedic religion are, however, still strong. Brahmin priests are widely honored in its verses. Like the Vedas and the

Mahabharata the Ramayana is believed to have been divinely revealed: the story is supposed to have come to its composer, Valmiki, while he was mediating upon the mantra "Ram". Valmiki's own life assumes mythic proportions in the introduction to the main text, in which he plays an active role. Legend has it that he retired to the forest where, during 1000 years of meditation, he kept so motionless that his body became covered by a valmika (anthill)-hence his name, meaning "son of the anthill".

Despite the secular nature of the poem in its original form, the narrative scheme of the Ramayana clearly shows the influence of essentially Vedic elements. In its early pages, for example, Rama is frequently linked with the glorious Vedic sun god Indra and with the battle against evil. Like Indra, Rama is an ideal warrior, and unlike the confused Arjuna of the Mahabharata-he never hesitates to raise his bow, and clearly draws the battle lines between good and evil.

RAMA AND SITA

Rama's actions in the Ramayana epic are governed by dharma, the irrefutable law that is the foundation of both the cosmic and the social orders. Although the Ramayana is a tale of martial glory, it is also a corpus of moral and ethical precepts, providing a guide to statesmanship, human conduct and relationships.

Rama is an idealized figure, a perfect king, warrior and husband. The epic traces his life, beginning with his birth as the eldest son of the good king Dasharatha. He wins Sita-the epitome of purity-for his wife. But on the eve of their accession, they are denied the throne, and sent into exile for fourteen years by Rama's father. Typically Rama acts with honor; in accordance with the rule of dharma, he obeys his father, who then dies of sorrow. Rama does not return until he has served the full term of his exile. He roams the wilderness with Sita, fulfilling his caste duty by protecting brahmin hermits form local demons. The greatest demon, Ravana, kidnaps Sita and takes her to Lanks (Sri Lanka). Rama's devotion leads him to spend many years in search of her.

The narrative climaxes with Sita's eventual rescue, as Rama and his monkey ally Hanuman obliterate the capital of the Demon kingdom. The lovers are finally reunited but still Rama puts dharma above his own interests, and in a tragic denouement he banishes Sita. Although he knows her to be pure, the dharma of a king decrees that her time spent in the company of another man brings him dishonor. Still loyal to her husband Sita prays to the earth to swallow her up, and Rama is left to mourn her loss until he too offers himself to the god of death.

THE MAHABHARATA

With over 100,000 stanzas the Mahabharata is probably the longest poem ever composed. It stands along with the Ramayana as one of the great two Sanskrit epics. It was probably begun in the 4th or 3rd century BC, but many amendments were made and it was not completed until the end of the Gupta dynasty in the 4th century AD. Much of the material is far older, however, dating back to the Vedic period; some of the stories would have been familiar to audiences as early as 1000BC. Indra, the Vedic sun god, is mentioned several times in earlier parts of the text, for example, although by the 4th century BC he was scarcely more than a figure from folklore.

Krishna appears in the epic, as the leader of his people and an ally of the Pandavas. He still appears more than a superhuman warrior than a god in his battles alongside the Pandavas, but he grows in stature to emerge finally as the divine teacher of humanity.

According to legend the entire Mahabharata was dictated by Vyasa to the elephant-headed god Ganesha, who made one condition: he would only agree to write it down if it were told without a pause. However, fast it was dictated, Ganesha kept pace. At one point he broke off a tusk to use in place of a damaged stylus so as not to interrupt the flow of sacred words.

The central plot of the Mahabharata concerns two dynasties, the Pandavas and the Kauravas. The rival families are cousins, the sons of Vyasa's two sons: the blind Dhritarashtra and the pious Pandu. Dhritarashtra is the eldest, but because he is blind, Pandu is made king. Pandu has five sons: the eldest and righteous Yudhishthira; Bhima of ferocious strength; Arjuna the skilled warrior; and the twins Nakula and Sahadeva. Dhritarashtra, on the other hand has 100 sons, the eldest of whom is the scheming Duryodhana.

When Pandu dies, his blind but well-intentioned brother, Dhritarashtra, takes Pandava's sons into his own palace. In time Dhritarashtra divides the kingdom, giving half of it to Yudhshthira and half to Duyodhana.

laying uselessly on his knees. Krishna answered in one of the best known passages of the Bhagavad Gita. "Death is not final", he told Arjuna. "If any man thinks that he slays, and if another thinks that he is slain, neither knows the truth. The eternal in man cannot kill:the eternal in man cannot die. The soul in man is neither born nor does it die. Weapons cannot cut it; fire cannot burn it...What makes you think that you can destroy the soul?"

Krishna, having defined the atman (soul) in every person, revealed a new way of releasing the soul from the cycles of reincarnation: the discipline of action, karma yoga. As opposed to the Buddhist and Jain paths of ascetism and renunciation, this is a yoga of positive action, a way to brahman, that can be followed by anyone, however immersed in worldly affairs. Krishna argued that it is not acts in themselves which bind people to the round of rebirth, but the selfish intentions so often behind them. The true opposite of selfish action is disinterested or selfless action; total inaction is anyway impossible.

In the Bhagavad Gita, action is no longer the sole cause of karma. The yoga that Krishna taught Arjuna offers a path to enlightenment based on the abandonment of desire. An enlightened mind, he says, is indifferent "to pleasure and pain, gain and loss". "Prepare yourself for the fight," he tells Arjuna. "Whatever you do, do it as an offering to me." Arjuna therefore returned to the world of battle, and his path has since been followed by millions of Hindus.

MUSIC

Music plays an important role in daily worship in the temples of southern India. A typical village temple will have three musicians: one playing a long brass horn (nagasvaram) and the other two playing drums such as the tavil. The nagasvaram horn is a melody instrument and uses the full range of notes- sa, ri, ga, ma, pa, dha, and ni. Sound made by the percussion instruments are known by a system of spoken syllables. The drums and the horn are heard whenever the temple gates are opened or closed, and when a deity is presented to the villagers. Their music is matched to a phonetic structure, forming a language that is "spoken" between the instruments.

The sitar is the dominant solo instrument in Hindustani classical music, and is usually accompanied by the tambura (drone lute) and tabla (drums). It is a member of the lute family and is strongly influenced by

However, Duryodhana becomes jealous of the affection his father feels for his cousin, and even more so of the lands that the Pandavas have inherited. Through trickery and cunning, the Pandavas are forced into exile, and have to wait thirteen years before they have a chance to reclaim their kingdom. This is the cause of the terrible war that follows, resulting in the destruction of the entire race except for one survivor, who continues the dynasty. This war forms the backdrop for the Bhagavad Gita.

THE BHAGAVAD GITA

The Bhagavad Gita "song of the Lord" is one of the most important and popular of Indian religious texts. It is a brief episode in the Mahabharata consisting of 700 verses in eighteen chapters written in semi-dialogue form.

It opens with two vast armies facing each other on the "field of dharma". On each side are tens of thousands of fearsome warriors, as well as gods, demons and giants with supernatural weapons. These were the armies of the Pandavas and Kauravas, cousins and rivals for a singular throne. The most glorious warrior of all, was Arjuna, so skilled in the arts of battle that he was thought invincible. His charioteer was Krishna, Lord of the universe and behind Arjuna stood legions of mighty allies ready to do battle in his name.

At that moment, as the final triumphs sounded and the air filled with dread, Arjuna looked at the army opposing him and weakness overcame him. "Facing us in the field of battle are teachers, fathers and sons. I do not wish to kill these people even if I myself am killed. Not even for the kingdom of the three worlds: how much less for a kingdom of this earth!" said the warrior to Krishna. "What happiness could we have if we killed our own kinsmen?... I will not fight," he said, and then fell silent. Krishna smiled and spoke the verses from the Bhagavad Gita.

Krishna first appealed to Arjuna's honor and dharmic duty as a kshatriya. "There is no greater good for a warrior than to fight in a righteous war," he said, adding that there was no need to be sorrowful about what was inevitable. "Arjuna, you grieve because you think you are the doer of your actions," he continued. "Think instead of God as the doer. You are but an instrument in his hands. You are only carrying out his will." But Arjuna was still uncertain. "How can I kill my kinsmen?" he asked, and sank again into despondency, his great bow the Persian long-necked lute-the tabor. The sitar has five melody strings and from nine to thirteen "sympathetic strings" all strung across a pear-shaped body.

DANCE

Like most of the arts in India, the principles of dance have their origins in the Vedas. A treatise on dramaturgy written in the early centuries AD relates a rebellion of the gods against the control of ritual and worship held by the brahmin priests. The gods appealed to the Brahma to reveal a new Veda, detailing forms of dance and drama by which they could be worshipped by anyone, irrespective of their order. Thus the Natya Shastra, the fifth Veda, was revealed to the sage Bharata.

Dance is therefore a ritual, a symbolic form of worship performed at every ceremony in social and religious life. Dancers are hired for civic functions, weddings, births, harvests and religious processions. Dance is sacred, and dancers are auspicious, because like Brahmins, they bring the blessings of the gods.

Much of the content of classical dance is drawn from Hindu mythology and local legend. The great epics, such as the Mahabharata are sources of characters and themes for many dances, and the lives of the avatars such as Krishna and Rama inspire many of the bhavas (moods).

KATHAKALI

Kathakali, the sacred dance of Kerala in southern India, is among the most elaborate and sophisticated of the country's dance dramas. The highly decorated characters depict gods and demons of the Puranas and the Mahabharata, enacting episodes from the great was between the forces of good and evil. Traditionally an all-night temple dance, Kathakali produces a sense of harmony and well-being in performers and audiences alike. The all-male dancers are adorned with billowing skirts, elaborate headdresses and ornate make-up. They stand relatively still upon the stage, telling their story with intricate hand gestures and eye movements that act as "words" in their symbolic dialogue. Their clothes and make-up also acts as symbols. Green stands for mobility, a pattern of green and red for anger, black for demons and hunters, and orange for women and brahmins.

THE MUGHALS

The first and last great Mughal emperors of India Babur and Aurangzeb, were poets. Although the first Islamic incursions into India were marked by violence and destruction, the Mughal emperors who ruled from 1526-1707 were generally tolerant of the indigenous religions. Their extravagance and power were reflected in the splendor of Mughal art and architecture.

The first Muslims to reach India were Arab merchants who arrived in the Punjab and the Sind in the 8th century AD to trade with local Hindu kings. From the 12th century, Turkish and then Afghan Sultans sent raiding parties into northern India on an almost annual basis. By 1340, the sutanate of Delhi ruled twenty-four provinces, including parts of the Deccan and of the Malabar coast (modern Tamil and Kerala). During the 15th century, the Hindu Vijayanagar and northern Rajput dynasties checked Islamic expansion in India until the arrival Babur, the first Mughal emperor in 1526. Whereas the Delhi Sutanate have been seen as foreigners who plundered India for their own gain, the six great Mughal emperors are often said to have been Indians who happened to be Islamic. The Mughal period saw a gradual fusion of Hindu and Islamic thought, art and architecture. Akbar (1556-1605), who was perhaps the greatest emperor, took the daughter of a Hindu king as his wife and the Mughals that succeeded him thus had Hindu as well as Islamic forebears. The Mughals employed Hindu generals, administrators, philosophers and artists in their courts. Their massive building programs were only achieved by complete cooperation between the Mughals and local Hindu dynasties, and the most splendid mosques and mausoleums were built and carved by Hindu as well as Persian craftsmen. Whereas Hindu temples symbolized the outer universe with its multitude of gods, the Mughal mosques were built to symbolize Allah, the "one true god". Allah had many names but cannot be depicted. Instead of crowded images of personified divinities, Mughal mosques are light and airy and decorated with abstract geometric designs. As Islam teaches the ideas of burial and an afterlife (rather than cremation and rebirth) the emperors' tombs became a major form of Indian architecture. Huge mausoleums, such as the Taj Mahal and Akbar's tomb in Sikandra, are among India's finest buildings.

AKBAR'S TOLERANCE

Although it was Babur who founded the Mughal dynasty, Akbar is credited with being its great emperor. At the age of seventeen, he seized power from its advisers, and during the half century of his rule Akbar built an empire that was perhaps the most sophisticated culture and economy of its time in the world. Every official was paid a salary in coins, peasants were taxed according to their yield and, unlike their feudal counterparts in Europe, they had full rights of ownership over their land. Akbar did not attempt to subjugate but co-existed with the Hindu population of India. He wooed the Rajput kings by marrying the daughter of Raja Bharmal of Amber in 1562. In 1563 he abolished a tax that had been exacted from Hindu pilgrims on their way to sacred sites, and the following year he repealed the hated "jizya" poll tax paid by every non-Muslim.

Akbar was probably the greatest of the Mughals, for he not only had the military ability required of a ruler in that time, but he was also a man of culture and wisdom with a sense of fairness. He saw as previous Muslims rulers had not, that the number of Hindus in India was too great to subjugate. Instead, he integrated them into his empire and made use of many Hindu advisors, generals and administrators. Akbar also had a deep interest in religious matters, and spent many hours in discussion with religious experts of all persuasions, including Christians and Parsis. He eventually formulated a religion which combined the best points of all those he had studied.

The Taj Mahal was built on the southern bank of the Yamuna river outside Agra, by Shah Jahan in memory of his beloved wife, Arjumand Banu Begam, also called Mumtaz Mahal ("Chosen One Of The Palace"), from which the building got its name. The entire complex took over twenty years to build, employing 20,000 laborers.

The six great Mughal emperors and their reigns were:

Babur	1527-1530
Humayan	1530-1556
Akbar	1556-1605
Jehanigir	1605-1627
Shah Jahan	1627-1658
Aurangzeb	1658-1707

SATI

A widow who has immolated herself on the funeral pyre or grave of her dead husband is know as a sati (suttee). The word sati shares its root with the Sanskrit satya (virtuous way of truth) and thus means a woman who has followed the right and virtuous path. The truest woman in Hindu mythology was Sati, Shiva's consort, in whose name widows sacrifice themselves for their husbands.

Self-immolation was widely practiced in India before it was made illegal in 1829 and handprints such as those on the wall in Jodhpur Fort, mark the spot where satis died after their husbands fell in battle. The British found it one of the hardest Indian customs to understand and sympathize with. In early 19th-century Calcutta there was an upsurge of widow-burnings, which may have been in response to the enormous cultural changes introduced by British rule. Since then there have been sporadic revivals of sati up to the present day.

DAKSHA'S SACRIFICE

One famous Shaivite legend concerns Shiva's love for Sati, the daughter of Daksha. Shiva and Sati tricked Daaksha into consenting to their marriage. But Daksha was disgusted by the ash-smeared body and matted hair of the ascetic god, and when he held a feast and fir sacrifice, he did not invite Sati and Shiva to attend. When Sati learned of her father's distaste for Shiva, she threw herself onto the sacrificial fire. On hearing news of this, the enraged Shiva created Kali and Bhairava to kill Daksha and wreck the sacrifice. He took Sati's miraculously preserved corpse from the fire and carried it for many years until it finally fell apart. Sati reincarnated herself as Parvati, "Daughter of the Himalayas", and resolved to join Shiva again, who was still lost in mourning. Kama, the Lord of Desire, fired an arrow of love at the god's heart, but Shiva who had been meditating, was furious at the interruption. Opening his fearsome third eye, he burned Kama to ashes, but later, realizing that Sita had been reborn, Shiva longed for, and finally obtained, their reunion.

THE GANGES

A River of Thought Many Hindus come to Varanasi to bathe in the river before dying, believing that the holy water cleanses them of their sins-washing away negative karma acquired in their past.

The word Ganga etymologically means "that which goes" (ga) "from the sky" (gam). She is a divine river that flows down to the earth from the heaven.

The Ganges is India's most sacred river. Hindus believe its waters to have flowed eternally, for its source is said to be the summit of Mount Meru, the mythical mountain at the center of the universe and the abode of the gods. From there the river descends to earth via Shiva's matted hair, which cushions its fall. It is worshipped by Hindus as the goddess Ganga and the great cities of Varanasi, Allahabad and Hardwar on its banks are the most important pilgrimage sites in India. Pilgrims bathe in the Ganges to cleanse themselves of the karma of previous and current lives, and so ensure an auspicious rebirth.

The closest temple to the source of the Ganges lies 10,300 feet (3,140m) up in the small mountain village of Gangotri, half a day's climb on foot from the pilgrimage town of Rickikesh. Gaumukh, the actual source of the Ganges is at 13,858 feet (4,225m), a further day's walk away, to where the Gangotri glacier joins the Bhagirathi river. Prayer flags and small shrines mark the source, and ascetics inhabit some of the nearby caves, meditating in solitude. The nearby temple at Badrinath, situated in a valley that runs between the Nar Parbat and Narayana Parbar peaks.

The Ganges' course across the plains of the Bay of Bengal begins at Hardwar, one of the seven sacred cities of India. The river descends from the mountains through a narrow gorge, its main channel being marked by two stone lions. Hardwar's importance as a sacred site is derived from its position and the supposed spiritual purity of its water, which is carried by pilgrims to every corner of the subcontinent for use in purification ceremonies. Every twelve years the city is home to the great Kumbha Mela festival, when millions bathe in its sacred waters. This festival alternates between Harwar, Ujjain, Nasik and Allahabad where, in 1989, over 15,000,000 pilgrims came to be cleansed. Allahabad is also known as Prayag (place of sacrifice), because Brahma is said to have performed a sacrifice there. Its importance as a great pilgrimage site derives from its situation at the confluence of the Ganges and Yamuna rivers and the mythical river Sarasvati, which is supposed to flow invisibly into the Ganges from its sacred underground course.

Varanasi attracts more pilgrims than any other sacred tirtha (ford) in

India. Auspiciously situated on a bend of the Ganges where the river flows northward, its ancient name is Kashi (city of light); it is presided over by Shiva in his manifestation as Vishvanatha, Lord of the Universe. The greatest of the many temples in the city is the Vishvanatha, and the Ganges water is said to symbolize Shiva's imminent power (shakti). Varanasi is also sacred to the Buddhists and Jains. The historical Buddha visited the city and delivered his famous Deer Park sermon at nearby Sarnath, while Mahavira, the founder of Jainism, lived in the city, as did the poet Kabir.

Central to Hindu beliefs and myths, the Ganges, rising in the Himalaya, flows through the very heart of India. Almost half of India's population lives in its plain.

A REVERENCE FOR THE GANGES: The Story of the Ganges

Reverence for rivers in the Hindu tradition is nowhere more intense than in the case of the Ganges. Like the Sarasvati river in the Vedic tradition, the Ganges is said to have its origin in heaven. Many myths concerning the descent of the Ganges to earth emphasize this point. The oldest and probably best known concerns the restoration of the sixty sons of King Sagara. According to this myth, Sagara's sons were dull-witted and impetuous, and while searching the world for their father's sacrificial horse they insulted and disturbed the tranquility of the great sage Kapila. In anger, Kapila burned them all to ashes with the fire that he had generated as the result of his great austerities. Sagara's descendants, despite their piety and ascetic efforts, were unable to restore their incinerated forefathers until the saintly and mighty Bhagiratha went to the Himalayas to do heroic austerities. After he had physically mortified himself for centuries, the Ganges appeared in bodily form and granted his wish: she would descend to the earth, provided that someone could be found to break her mighty fall, which otherwise would destroy the earth itself. Shiva was persuaded to receive the Ganges on his head, and so the great heavenly river descended to earth, her mighty fall softened by Shiva's massive tangle of hair. In his hair she became divided into many streams, each of which flowed to a different region of earth and sanctified that area. Her principle artery emerged from Shiva's hair and came to India, and under Bhagiratha's guidance it cut a channel to where the ashes of Sagara's sons were purified and freed to undertake their journey to the land of their fathers, where they could be duly honored by their descendants.

Other accounts of the Ganges' descent feature Vishnu and sometimes Krishna. After assuming his dwarf avatar to trick the demon Bali. Vishnu strides across the cosmos to appropriate it for the gods. On his third stride his foot strikes the vault of heaven and breaks it. The Ganges River pours through the hole and eventually finds its way to earth. Falling on Mount Meru, the cosmic axis, the Ganges divides into four parts, as it flows onto the four world continents it purifies the world in every direction. In some versions of the myth the god Brahma, who is said to hold the heavenly Ganges in his water pot, pours the Ganges on Vishnu's foot when it stretches into the heavenly sphere. In still other versions of the myth Vishnu becomes liquified when he hears a particular sublime song sung in his praise, and in this form he enters Brahma's water pot, which contains the Ganges, and thus sacralizes her.

In one way or another, these myths about the Ganges' coming to earth stress the rivers' heavenly origin, her essentially divine nature and her association with the great male deities Brahma, Vishnu and Shiva. Spilling out of heaven from Vishnu's foot, containing Vishnu's liquified essence according to some myths, and falling onto Shiva's head, where she meanders through his tangled locks, the mighty Ganges appears in this world after having been made more sacred by direct contact with Vishnu and Shiva. The river then spreads the divine potency of these gods into the world when she flows onto the earthly plane. She gives their sacred presences to the earth in liquid form. The myths make clear that the earthly Ganges is only a limited part of the cosmic power that flows in heaven and descends to other regions and worlds as well as this one. As mighty as the Ganges appears here, the earthly river is only a limited aspect of a reality that transcends this world. The Ganges, these myths insists, points beyond the source of the river in a divine sphere.

Another important theme in the reverence for rivers in Hinduism is the purifying quality of rivers and of running water in general. The purity-conscious Hindu social system in which pollution is inevitably accumulated in the course of a normal day, prescribes a ritual bath as the simplest way to rid oneself of impurities. This act consists of little more than pouring a handful of cold water over one's head and letting it run down one's body. Moving, flowing, or falling water is believed to have great cleansing power; a mere sprinkling of water over one's head or a dip in a stream is sufficient to remove most kinds of daily pollution. Like fire, the other great natural purifying element in

Hinduism, water is affirmed to contain intrinsic powers of purification, particularly when in motion.

NATARAJA

About two millenniums ago, from a maze of deities and doctrines a triad of Gods; Brahma, Vishnu and Shiva emerged supreme. Brahma was worshipped as the creator of the world, Vishnu as the preserver and Shiva, originated from the fierce Vedic god, Rudra, as the destroyer.

Shiva is represented in many forms. He is visualized dancing in joy and in sorrow. Dancing symbolizes both his glory and the eternal movement of the universe, which it serves to perpetuate. He dances the universe into existence and sustains it with his rhythm, then dances it into destruction.

The idea behind Shiva's dance is the manifestation of primal rhythmic energy. The dance of Shiva as Nataraja, meaning Lord of Dance, represents Shiva as the moving force of the universe.

By his dance, Nataraja re-creates and transforms the world, symbolizing the power of destruction as a basis for re-creation. This has been likened to the burning of grasslands to ready them for the next flush of cultivation. Thus, he is a symbol of death, but only of death as a generator of life. A quintessential example of the necessity of contradictions in Indian culture.

The best known legend on the Nataraja theme sketches Lord Shiva visiting a group of heretical sages who had stopped paying homage to him in the forest of a seductive dancer, Mhini, to distract the sages and in the meanwhile he himself appeared before their wives as a sadhu. Lured by his beauty the wives followed him into the forest, much to the anger of the sages. They sought to destroy Shiva with their incarnations and supernatural powers. From sacrificial fires they conjured up a tiger, which rushed upon Shiva, but Shiva seized it and, gently smiling flayed it with the nail of his little finger and wrapped the skin around himself as if it were a silken cloth. The sages then sent a monstrous serpent to destroy Shiva, but Shiva tamed it and placed it around his neck like a garland. Then he began his dance and as he danced a powerful dwarf called Apasmara, attacked him. Shiva crushed this embodiment of evil beneath his foot. His victory over the spirit of evil is of cosmic significance, for the destruction of evil presages the re-creation of divine order. The illusory world of maya, which governs life on earth, the illusion of the material world is destroyed. The Nadanta dance of Nataraja was revealed by the gods at Chidambaram, considered the center of the universe.

The image of Nataraja, as Shiva, is a four-armed deity in a dance pose that is vibrant with energy and movement. His matted locks whirl as he dances and amidst them is visible a coiled cobra, a skull and a figure of the Ganga, which fell from heaven and was lost in his hair before it reached the earth.

SYMBOLS OF THE NATARAJA

The objects the Nataraja holds in his four hands are extensions of his inner power. In one hand is the sacred drum of creation that had made and ordered the heavens and earth and other worlds innumerable souls. The front right hand is raised to signify reassurance, a casting out of fear. The rear left hand holds fire, either in a vessel or upon the palm itself, symbol of the fire that dissolves the universe. The front left hand points to Apasmara, to evil, crushed under his foot. The left foot is raised and grants eternal bliss to those who approach him. The image of Nataraja rests on a lotus pedestal from which springs an encircling halo fringed with flames and touched within by the hands which hold the drum and fire. The flames both honor Shiva and represent the cycle of creation, destruction and rebirth that transforms the world.

Shiva, being the destroyer, frequents cremation grounds. He destroys not only the heavens and the earth but the fetters that bind each soul. The cremation ground is not just the place where earthly bodies are cremated, but where the ego is annihilated.

Thus, Lord Shiva dances to maintain the life of the cosmos and to give release to those who seek him. His dance dispels illusion, gives release from karma or causality, expels evils, bestows mercy and provides peace to the soul. It is believed that those who witness this powerful dance are released from the cycle of birth, death and rebirth.

The deepest significance of Lord Shiva's dance is felt when it is realized that it takes place within the heart and the self; that God is everywhere and that "everywhere" is the heart which is filled only with thoughts of Nataraja.

MAHATMA GANDHI

Mohandas Karamchand Gandhi (1869-1948) was the leading force behind the move for modern Indian independence. He claimed to be simply a seeker after truth, but in the eyes of Asia-and indeed most of the world-he was a great moral teacher, an uncompromising pacifist, a dauntless idealist and a passionate but humble patriot, truly worthy of the title Mahatma ("Great Soul").

The son of a rich hereditary minister in the government of Kathiawar in Gujarat, Gandhi studied law in London. But in 1893 he gave up a lucrative legal practice in Bombay and set out for South Africa, where he spent the next twenty-two years defending the rights of Indian immigrants, organizing public protests against the discriminatory injustices of the white government and acquiring a deep conviction that the only honorable road to political change lay in persuasion and direct but non-violent action.

In 1914 he returned to India, but before he threw himself wholeheartedly into the struggle for independence and the activities of the Indian National Congress party, he spent a year watching and learning, and developing the teachings that were to direct the remainder of his life. The most important acknowledged influence on his teachings was the doctrine of "ahimsa" (non-violence), which originated in his native Gujarat. Gandhi found evidence of ahimsa in the Hindu Bhagavad Gita and the Christian New Testament (particularly the Sermon on the Mount), and in the writings of Saint Francis of Assisi, the Indian poet Raychandbhai, the English critic John Ruskin and the Russian novelist Leo Tolstoy, with whom he corresponded. From these sources Ghandi distilled a philosophy which centered on satyagraha (adherence to truth). "Truth", he wrote, "is the most important name of God". Just as he taught that there was no circumstance, however terrible, that could ever justify the use of violence, so also he taught that there was never any expediency that could justify the slightest deviation from truth. But these principles were neither negative nor passive. On the contrary, to Gandhi, they were positive political weapons. If he could not persuade his opponents by reason or by disruptive non-cooperation, he would fast or willingly accept imprisonment, believing that through the example of his suffering he would eventually lead them to a change of heart and acceptance of his truth.

Gandhi was more concerned with changing human motives than with changing society. His dream of freedom for India did not end with independence. He also dreamed of freedom from materialism and freedom from iniquities of the caste system. Before he began his new political campaign, he abandoned the Western clothes that he had owned in South Africa and took to wearing loincloth (dhoti) that was worn by millions of Indian peasants.

In 1920, after a British general had ordered Muslim and Buddhist soldiers to shoot down a peaceful Hindu crowd in Amritsar, Gandhi set out to make India ungovernable. For most of the next seventeen years, with the exception of several periods of imprisonment, he alternately defied and negotiated with the British and led the Indian people in a nation-wide campaign of civil-disobedience. When victory finally came in 1947, however it was tainted by the disappointment of partition. And within a year Gandhi had died at the hands of a Hindu assassin who had been angered by his efforts to bring about a reconciliation between Hindus and Muslims.

In March 1930, Gandhi walked almost 250 miles (400km) from his home to the sea, to make salt in symbolic defiance of the British monopoly.

Homespun Cloth

In the 1920's Gandhi reintroduced the boycott of swadeshi movements, which had started in Bengal at the beginning of the century. The objectives were to damage the imperial economy by boycotting British goods, particularly cloth, and to develop economic independence by encouraging the manufacture of indigenous goods (swadeshi). Gandhi was also opposed to the use of labor-saving machines, which were "mere instruments of greed" and left many thousands of Indians out of work. Instead he advocated the manufacture of homespun cloth.

"I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."

"I believe in the fundamental truth of all great religions of the world. Religions are given to mankind, so as to accelerate the process of realization of fundamental unity". -M.K. Gandhi

THE BHAGAVAD GITA AND HENRY DAVID THOREAU

The dramatic moral crisis that is central to the Bhagavad Gita has inspired centuries of Indian philosophers and practical men of wisdom, as well as Western thinkers such as Thoreau, Emerson, and Eliot.

The Bhagavad Gita is a philosophical poem composed in the form of a dialogue between the warrior Arjuna and his charioteer, the god Krishna.

Its most moving impression being the power of its dovetailing images of external war and internal human conflict.

There were many Asian works that were taken along the roads of Concord, Massachusetts, in the mid-nineteenth century, but none was more influential than the Bhagavad Gita. Ralph Waldo Emerson wrote of it in a journal in 1845:
"I owed-my friend and I owed-a magnificent day to the Bhagavad Gita. It was one of the first books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us".

References to the Gita are found throughout Emerson's journals and letters and are credited to inspiring the works of Thoreau.

The Asian texts that Thoreau and Emerson were reading presented ideas that strengthened their critique of eighteenth-century rationalism and nineteenth-century materialism, while providing a new set of images, myths, and concepts expressive of man's spiritual energy.

In "Walden", the book named for the pond in Concord where Thoreau lived from 1845 to 1847, he expresses his profound response to the Gita as he observes ice being cut from Walden Pond to be transported to India by New England merchants:

"Thus it appears that the sweltering inhabitants of Charleston and New Orleans, of Madras and Bombay and Calcutta, drink at my well. In the morning I bathe my intellect in the stupendous and philosophy of the Bhagavad Gita, since whose composition years of the gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial; and I doubt if that philosophy is not to be referred to a previous state of existence, so remote is its sublimity from our conceptions. I lay down my book and go to my well for water, and lo! there I meet the servant of the Bramin, priest of Brahmcosmogonala and Vishnu and Indra, who still sits in his temple on the Ganges reading the Vedas, or dwells at the root of a tree with his crust and water jug. I meet his servant come to draw water for his master, and our buckets as it were grate together in the same well. The pure Walden water is mingled with the sacred water of the Ganges."

Thoreau offers a commentary on the Gita in his first major work,"A Week on the Concord and the Merrimack Rivers", in the chapter "Monday".

Thoreau was moved by his own observation that the mass of his fellow men "led lives of quiet desperation." He sought to discover freedom from that desperation by refusing to be led by the senses and passions, but living deliberately, by simplifying his life in order to internalize the solitude of a place in nature. He lived at Walden for two years and two months, during which time he confined his desires and his actions in such a way that he strove to overcome the limitations of time and absorb himself in nature.

Thoreau's "Walden", chapter on "Higher Laws" is evidence of this.

The ascetic, mystical love of nature that brought Thoreau to Walden Pond gave him access to the central teachings of the Gita. He perceived the discipline of living in nature as a path leading toward self-knowledge and spiritual realization. He writes in his journal in 1841:

"One may discover the root of a Hindu religion in his own private history, when, in silent intervals of the day or night, he does sometimes inflict on himself like austerities with stern satisfaction." H.D. Thoreau

In "Walden" he emphatically states,"My purpose in going to Walden Pond was not to live cheaply nor to live dearly there but to transact some private business with fewest obstacles." Walden was for Thoreau a spiritual retreat where he strove to deepen his understanding of his existence and through his understanding to gain release from the terrible bondage of life's compelling illusions. In Indian terms it was the retreat of a yogi who carefully practiced spiritual discipline. In a letter of 1849 to his friend H.G.O. Blake, he wrote about yoga and its private meaning for him:

"Free in this world as the birds in the air, disengaged from every kind of chains, those who practice the yoga gather in Brahma the certain fruits of their works.

Depend upon it that, rude and careless as I am, I would fain practice the yoga faithfully.

The yogi, absorbed in contemplation, contributes in his degree to creation; he breathes a divine perfume, he hears wonderful things. Divine forms traverse him without tearing him, and united to the nature which is proper to him, he goes, he acts as animating original matter.

To some extent, and at rare intervals, even I am a yogi."

The Bhagavad Gita had been as essential text of Hindu culture in India since the time of its composition in the first century AD. As one of the great religious classics of world literature, it has inspired such diverse thinkers as: Henry David Thoreau, Ralph Waldo Emerson, T.S. Eliot, Mahatma Gandhi and Thomas Merton.

RABINDRANATH TAGORE

The term "Renaissance Man" derives its meaning from what we know as the spirit of the fifteenth century Italian renaissance and the multi-dimensional creativity of some of its central figures. It can also embrace a person who radiates a spirit of humanism, giving man a pre-eminent place in his value system, a many-sided genius who contributes to various fields under the impulse of a total vision.

Tagore is a "Renaissance Man". He was a creative genius who made many contributions to many fields-literature, art, music, drama, education, social reorganization-and inspired fresh thinking about basic life-values.

Rabindranath Tagore was born in 1861 in Bengal, wrote in Bengal, his later translations into English earned him a Nobel Prize for literature in 1913.

A close friend and admirer of Gandhi, he differed from him on various issues, but agreed with him on one major point- that to achieve noble ends, the means should be noble; that no action that demeans man could earn him any lasting benefit.

Tagore could not stand intolerance, bigotry and small-mindedness that posed as patriotism, and came out against these in very explicit terms- his works.

A controversial figure, Tagore protested against the Amritsar Massacre by returning the knighthood that the British had given him in 1915. He was a close friend of Mahatma Gandhi, who called him, "The Great Sentinel", of modern India.

DHOBI WALLAHS

Laundry in India is not typically done in a washing machine. It is collected and taken to the "dhobi ghat". A ghat is a place with water, a dhobi wallah is a washperson so the dhobi ghat is where the dhobi wallahs ply their trade and wash their clothes. In large cities dhobi ghats will be huge places with hundreds of dhobi wallahs doing their crafty work with thousands of articles of clothing.

After collection, the clothes are separated-according to color-garment etc. They are then soaked in warm water, then beaten to ensure a thorough cleaning.

Once clean, the clothes are strung out on miles of clothesline to quickly dry in the Indian sun. They are then taken to the ironing sheds where hundreds of ironers wielding primitive irons press their works. A system of marking clothes ensures that all laundry will be returned to its respective owner. These "dhobi marks" are a secret to all.

Washing clothes is dealing with pollution. Certain castes are required to perform the duty of cleaning clothing because of their caste.

DHABA LUNCHES

The Bombay businessman sets off from his home, boards his train or bus and heads into the city every morning for work. A typical Indian lunch consisting of curry, rice, parathas and spices is not easy to prepare before work, therefore a system has been developed in Bombay to accommodate these businessmen.

After he has left for work, the wife or cook, sets to and fixes his lunch. When it is prepared it is packed into a multi-compartment metal container about 15 cm in diameter and 30 cm high. On the lid there is a mysterious color-coded notation. The container is then carried down to a street corner pick-up point where it is met by an abundance of other lunch containers.

From the pick-up point these lunches are conveyed to the nearest train station where they are transported to the appropriate city station.

Once they reach the city station, they are broken down to their separate destinations and between 11 and 12 in the morning thousands upon thousands of individually coded lunches pour out of Victoria Terminus, Churchgate, Bombay Central and other stations. On the heads of porters, carried in carts, slung from long poles, tied on bicycle handlebars, those lunch containers then scatter out across the city. Most of the dhaba-wallahs involved in this long chain of events are illiterate, but by some miracle of Indian efficiency and ingenuity, when Mr. Business-Wallah opens his office door at lunchtime there will be his lunch by the door. Every day without fail-they never lose a lunch.

INDIAN CUISINE

BAINGAN BHARTHA

2 large eggplants
1 onion chopped
2-3 cloves of garlic, minced
1 teaspoon of ginger
2 tomatoes, chopped
Turmeric to taste
Paprika to taste
Cumin to taste
Coriander, to taste
2 tablespoons of oil

Bake the eggplants in a 350-degree oven. When soft, scoop out the pulp and mash. Heat the oil in a frying pan, then add the eggplant, onion, garlic, tomatoes and other spices to taste. Cook for 10 minutes. Serves 4-6.

TANDOORI CHICKEN

1 frying chicken, cut up (about 3-4 pounds)
2 cups of plain yogurt
1 teaspoon of minced garlic
1 teaspoon of minced ginger
1 teaspoon of cumin
1 teaspoon of coriander powder
1/2 teaspoon ground saffron
2 teaspoons of vegetable oil
salt to taste
water

Mix all the ingredients but the chicken together. Add a bit of water if the mixture seems too thick. Toss chicken pieces in the yogurt mixture and let marinate overnight or all day in a glass baking dish. (The longer it marinates, the more tender it will be). When ready to cook, preheat the oven to 550 degrees. Drain off the excess marinade and bake the chicken in a roasting pan for about 25 minutes. Serves 4-6.

RAITA

2 cups of plain yogurt
1/2 teaspoon of cumin
1/2 teaspoon of salt
1 cucumber
10 mint leaves

Peel the cucumber and slice in half lengthwise. With a spoon, scoop out the seeds. Grate the cucumber, then grab a handful and squeeze out the excess water. Crush the mint leaves with a mortar and pestle or chop. Combine all ingredients together and serve.

LASSI

2 cups of yogurt
2 drops of rosemary
2 teaspoons of sugar or honey
1/2 cup of milk
1/2 cup of water

Combine all the ingredients in a blender; pour into 2 glasses.

Bread is an important part of any Indian meal. People in India frequently use bread-naan, chapati or poori, for instance-as the main utensil, scooping up curry or a piece of chicken with it.

Another must for a traditional Indian meal is rice. The preferred rice is basmati, a long-grained, white rice.

Indian food can be very hot, but it doesn't have to be. The basic spices used in Indian cooking are: garlic, cumin, ginger, coriander, turmeric, and paprika.

CHILD LABOR IN INDIA

Several estimates have been made about child labor in India; according to the 1991 census the total population is that of 17 million children.

1.	match and fireworks	Sivakasi	Tamil Nadu	50-80,000
2.	stone quarries	Mandsaur	Madhya Pradesh	20,000
3.	fishing	Trivandrum	Kerala	28,000
4.	hoisery	Tirupur	Tamil Nadu	4,000
5.	lock industry	Aliga	Uttar Pradesh	7-10,000
6.	carpet-weaving	Mirzapur	Uttar Pradesh	100,000
7.	glass	Firozabad	Uttar Pradesh	50,000
8.	pottery	Khurja	Uttar Pradesh	5,000
9.	brass making	Moradabad	Uttar Pradesh	20,000
10.	gem polishing	Jaipur	Rajasthan	13,000

Apart from these many children work as shoe-shine boys, rag pickers, petrol pump attendants. Some of the young girls get lured into prostitution. Others are also involved in petty crime and begging.

Information from Center For Rural Education, Research and Education (CREDA).

Resources:

Clean Clothes Campaign
c/o NOVIB
Amaliastraat
Don Haag
Netherlands

Matthew Chenan
c/o PLAN
8-16, Sarapriya Vihar
New Delhi-16

Asian American Labor Institute
Washington, DC

CHILD LABOR AND THE SMILING CARPET LAW

In India thousands of children, mostly poor and virtually uneducated, work in factories across the country. This is despite the Child Labor Prohibition and Regulation Act of 1986, which prohibits the employment of children below the age of 14 in hazardous industries.

The Carpet-weaving industry employs an estimated 300,00 children mostly in Utter Pradesh state. The children are in demand because their small nimble fingers are ideal for intricate weaving work, and of course, being young, they get minimal wages. The conditions the children work under are generally atrocious-up to 16 hour days, poor lighting and dangerous working conditions are par for the course.

In an effort to combat this exploitation, in 1992 The UN childrens' fund (UNICEF), the Indo-German Export Promotional Council (IGEP) and a group of nongovernment organizations came up with the "Smiling Carpet" label-a label which was to be attached to any carpet produced without child labor. Also throwing its weight behind the project was the South Asian Coalition Against Child Servitude (SACACS). These bodies lobbied to ban the export of Indian child-made carpets.

Predictably, there has been more opposition to the new label from the carpet manufacturers/exporters and the government, who say there are insufficient controls within the industry to allow for detailed inspection and therefore legitimate labels. Nevertheless, the movement has the support of German carpet importers, who are paying 1% more for their carpets and using this extra money to establish a fund to aid the child workers.

Despite the opposition, the scheme is gaining credibility and increasing numbers of manufacturers are getting involved. While it is obviously not going to put an end to child labor, the "Smiling Carpet" label is a major achievement.

PRIVATE SCHOOLS IN INDIA

Chinmaya Vidyalaya, Ernakulam K-12
Mrs. Maya Mohan, Principal
Vadithala
Cochin-Kerala 682023
telephone # 342861

Godrej & Boyce Mfg. Co.
Vikhroli East, Bombay 400079
telephone # 589241-51-61-71
primary and secondary schools

Catholic School
Sr. Prima, D.M. Principal
Dist Chanrapur
Maharashtra 442 917
India
fax# 07173 6372/6341
Internet VBP-ACW@ACW.LTINDIA.COM

RICE

Rice is harvested in more areas of the world than any other cereal. And each region has its own variety of this amazingly versatile cereal.

Rice is perhaps the oldest cultivated cereal in the world and with the possible exception of some millets, may be the most widely cultivated and eaten today.

The earliest record of rice in India is from impressions of rice grains and spikelets on potsherds found in Lothal and Rangpur in Gujarat. These cities date from the time of the Indus valley Civilization and the pottery dates from about 2300-2000 BC. Spikelets, husks and grains have also been found in Hastinapur near Meerut in Uttar Pradesh and date from around 1100-800 BC.

There is still a great deal of speculation about where rice was first cultivated and the most likely places are Indo-China and India, from where the crop spread from Indonesia and the Philippines. Wild rice species found in these areas support this theory. Rice was taken to the West by the Greeks after Alexander the Great's invasion of India. The Moors introduced rice to Spain around AD 700 and the Spaniards took it to Italy in 1400 and to the Americas and the West Indies in the 1600's.

Cultivated rice has always been a comparatively high yielded-almost twice the yield of wheat-and has managed to support large populations, as is evident from its home in the East. Because of its spread and subsequent cultivation, many varieties of rice have evolved around the world. Each area under cultivation with different climatic conditions, pests, diseases and eating preferences have led to this diversity of types and there are currently more than one hundred and twenty thousand varieties worldwide.

The variations in length, thickness and aroma of the grain, as well as the plant itself. Plant height varies from the two-foot, high yielding dwarf varieties, through the four-five foot lower yielding basmati plants to the poor yielding but immensely tall types grown in the flood plains of Bihar. One such species is planted before the monsoon and the plants grow with the flood waters sometimes to a height of thirty feet. The crop is eventually harvested from boats. The grain yield however is less than a tenth of that of the high yielding varieties.

Grain size varies from the short, plump, almost round rice grown in the south of India to the long, slender, scented grains of the greatly prized basmati; the best varieties of which come from the foothills in the north.

The Dehra Dun area was once famous for its basmati, but deforestation has dried up most of the springs, and bad weather management has almost eliminated the crop from the valley. The best basmati now comes from the foothills of Jammu and Hoshiarpur. A great deal of basmati is grown in the Karnal area of Haryana, but this being flat land, the rice lacks the aroma and cooking quality of good basmati.

The rice plant starts as a small grain covered with a golden-brown husk. In the west this is drilled directly into the fields or sometimes sprouted and seeded by aeroplane. In the east, the preferred method is to sow the seed in nurseries and then transplant the seedlings into the main field after about 35-40 days. The plant then puts out tillers and continues to grow until spikes emerge with grains. The spikes then begin to droop as the grains fill and get heavier, and the plant begins to change color from green to yellow-brown. Finally, when all the grains and most of the plant are golden-yellow, the crop is ready for harvest.

The method of harvesting varies with the crop and the availability of harvesters. The high-yielding coarse grained varieties have stronger grains and farmers prefer to use combine harvesters which cut and thresh the crop in one operation. The grain of finer varieties tends to break when harvested by machines, so this is generally done by hand. This entails cutting the crop with a sickle and tying it in bundles. The bundles are then threshed against a hard surface, such as a 50 gallon oil drum or a sun-baked bank of earth to dislodge the grains from the straw. The grains are then gathered and sometimes put through a process of winnowing to separate bits of chaff and straw from the grain. Pure clean golden brown grains of paddy (it is not rice until the husk is removed) are then taken to the market. This rather labor intensive process, coupled with the fact that basmati yields about a third as course grained rice serves to push the price up.

The grain is then taken to the mills where the husk and sadly, most of the nutrients are removed. A grain of rice should normally have a yellowish-brown color once the husk is removed. The grain at this stage has layers containing vitamins and bran, which also contains oil. The preference of the consumer for pure shiny white grains results in the grains being polished to achieve this. Most of the nutrients and fat go with the polish leaving mainly starch. The "rice polish" is then de-oiled and sold as poultry and animal feed. The oil extracted from the bran is used in the soap and cosmetics industry.

Unpolished or brown rice is quite a wholesome food and contains a protein which, though less in quantity, is superior to that found in wheat. The waste products of the rice plant are used, sometimes in interesting ways. The husk is popular as a cheap fuel and apart from the

5 imperial gallons equal 6 U.S. gallons
a litre is slightly more than a U.S. quart and slightly less than a British one

CLIMATE

India is unified and diversified by:

1. location
2. cultural heritage
3. climate

India has a three-season year-the hot, the wet and the cool

The Hot The heat starts to build up on the northern plains of India from around February, and by April or May it is unbearable. In central India, temperatures of 45C and above are commonplace. It is dry and dusty and everything is seen through a haze.

Later in May, the first signs of the monsoon are seen-high humidity, short rainstorms, violent electrical storms, and dust storms that turn day into night. The hot and humid weather continues to build.

The Wet When the monsoon finally arrives, it doesn't just suddenly appear one day. After a period of advance warning, the rain comes in steadily, starting around 1 June in the extreme south and sweeping north to cover the whole country by early July. The monsoon really doesn't cool things off, but does provide relief for farmers who now will have the busiest time of the year ahead of them as they prepare their fields for planting. It doesn't rain solidly all day during the monsoon, but it certainly rains every day; the water tends to come down in buckets for a while, then the sun comes.

The usual monsoon comes from the southwest, but the south-eastern coast is effected by the short and surprisingly wet north-east monsoon which brings rain from mid-October to the end of December.

Although the monsoon brings life to India, it also brings its share of death. Almost every year there are destructive floods and thousands of people are made homeless. Rivers rise and sweep away road and railway lines and many flight schedules are disrupted, making travel more difficult during the monsoon.

obvious use of the straw as thatching for roofs, it is also used to grow the paddy-straw mushroom. In some areas the straw is woven into sandals, hats and even raincoats.

THE METRIC SYSTEM

Temperature
to convert C to F multiply by 1.8 and add 32
to convert F to C subtract 32 and multiply by 5/9

Length, Distance and Area	multiply by:
inches to centimeters	2.54
centimeters to inches	0.39
feet to metres	0.30
metres to feet	3.28
yards to metres	0.91
metres to yards	1.09
miles to kilometers	1.61
kilometers to miles	0.62
acres to hectares	0.40
hectares to acres	2.47

Weight	multiply by:
ounces to grams	28.35
grams to ounces	0.035
pounds to kilograms	0.45
kilograms to pounds	2.21
British tons to kilograms	1016
U.S. tons to kilograms	907

A British ton is 2240 lbs, a U.S. ton is 2000 pounds

Volume	multiply by:
imperial gallons to litres	4.55
litres to imperial gallons	0.22
U.S. gallons to litres	3.79
litres to U.S. gallons	0.26

The Cool Finally, around October the monsoon ends. India is seen as green, dry and comfortable.

SEASONS

English	Hindi	Period
Spring	Vasanta	mid-March to mid-May
The Hot	Grishma	mid-May to mid-July
The Wet	Varsha	early-July-mid-Sept.
Autumn	Sharada	mid-Sep.-mid-Nov.
Winter	Hemanata	mid-Nov.-mid-July
The Cool	Shishira	mid-Jan.-mid-March

The word "Monsoon" owes its origin to an Arabic word meaning "season". It was used by seamen, several centuries ago, to describe a system of alternating winds over the Arabian Sea. These winds appear to blow from the northeast for about six months and from the southwest for another six months.

One of the oldest literary works of the Aryan is the Rig-Veda. It contains over a thousand hymns and songs sung in adoration of the deities. There are many references in this work to the rivers, the mountains, the sea and the desert in the vicinity of north-west India, where the earliest Aryans settled on coming to India. Scholars of history have placed the Rig-Veda between 1200 and 500 BC; but some place it between 4000-6000 BC.

Although the word Monsoon was coined much later, M. V. Unakar, an Indian scholar, draws our attention to many verses in the Rig-Veda which praise Parjanya, the God of rain and the creator of plants and living creatures. The following verse, reproduced from Mr Unakar's treatise, provides a description of what could be the monsoon rains in north-west India:

"Thou hast poured down the rain-flood, now withhold it;
Thou hast made desert places fit for travel,
Thou hast made herbs to grow for our enjoyment,
Yes! thou hast won praise from all living creatures.
They who lay quiet for a year, the frogs,
Have lifted up their voice, the voice which Parjanya inspired;

Soon the rain time in the year returneth."

The last few lines are interesting because they refer to the return of a "rain time", that is, the rainy season of the year. The fact that there was a period when it rained heavily every year was observed by the early Aryan settlers.

THE ECONOMICS OF MONSOONS

India is one of the few countries of the world where the rainfall is seasonal; consequently, its crop production is very sensitive to monsoon rains. For more than half of Asia's farmers, who are still primarily dependent on a single growing season, the monsoon means survival. It has been estimated that at the present rate of growth of population the annual requirement of foodgrains will be nearly 200 million tons around 2000. To achieve this figure an annual growth rate of around five percent in food production is needed to maintain the present level of nutrition. It is vital to research the dynamics of the monsoon, in addition to facilitating agricultural strategies that will provide the highest yield of crops per its land.

"In most of rural Asia Monsoon means the renewal of life. It is awaited with intensity, celebrated with joy, and is firmly bound in myth, proverb and religion."

The perception of rain and clouds differs widely between India and the West. in the West, clouds symbolize sadness and melancholy. In India: "The monsoon clouds are pregnant with joy. The rain brings the mating cry of the peacock, and darkness the longing of lovers. When the rain comes, people run into the street, their arms spread, their greatful tears blending with the sky's benediction. The patter of the rain is like the laughter of young girls, swinging in a mango grove and singing a traditional song:

Swing, swing, Rani Raja, till the flowering of the rose.
Swing, swing, Rani Raja, till the flowering of the marigold.
Swing, swing, Rani, Raja, till the flowering of the champa."

National Geographic December, 1984

FLOOR DESIGNS OF INDIA

Kolams are traditional patterns drawn on the floor with rice powder. They are the cultural marks in the Indian scenario. They denote auspiciousness. They can also be used to great advantage in developing, thinking and mathematical skills in children. When color powder is used it is named Rangoli.

The Kolams offer good luck for the family and it is an invitation for the Goddess Lakshmi to enter the house and bless the house with everlasting prosperity. The powder that is used for drawing designs on the ground is rice flour. To eat the rice flour, birds, insects, squirrels flock around. So the day starts with charity, with the thought and concern for other forms of life around them. Kolams denote beauty and beatitude.

Interpretation of the floor designs of India can help one understand her and her ethos. In early morning homes are cleaned, and a specific area around the home is washed of dirt and coated with mudwash. A floor design is then prepared at the entrance. These designs being a vital part of every household; strongly conveys the message of joy and well-being of every household. The floor designs are not one of permanency; they change daily, depending on holiday, festival, season or message. This visual portrayal offers Indian families an opportunity to unite and share beauty in their world.

The design is prepared by using white chalk or lime powder or with a composition of rice powder and lime. The lime serves as a utility, as it is a disinfectant and keeps small bugs away, while also adding beauty-its brightness and purity of color on clean groundwork. Since all of the ingredients are of nature, the design is impermanent.

The Kolam designs of south India are creatively drawn to link an array of dots which vary in number, combination and form. The thin lines are deftly created with crushed stone, white powder or rice powder on wet ground. Rice paste is also used on dry surfaces and on special occasions.

In Gujarat, floor designs are known as "santhias", they decorate the entrance ways to many homes during the Diwali festival days. "Rangoli" of Maharashtra makes use of deftly crafted shapes and motifs such as: swastik, the lotus etc.

In Kerala, homes and temples make use of nature to decorate their environment. Floor designs coined "puvu kolam" are made at the entrance with a central flower bed, coconut bushes and colored powder to decorate the edges.

Materials that can be used to create floor designs:

white powder
paste
colored flowers
sand
stones
saw dust
cut paper
mud

Students should be encouraged to create their own "design", this however should be a symbol of some meaning to them. A writing assignment can offer opportunity for written expression and definition. This writing can take the form of any genre-short story, folklore, poetry.

Designs of symbolic meaning: "A Visual Literacy"

lotus—purity, goodness
tree—life and growth
branch—human being
trunk—connection
roots—Gods
fish—fertility and prosperity
circle—life
12 petalled lotus—mind
6 petal lotus—subtle mind
triangle—heart
elephant—majesty and strength
a dot or a point—the speck of Divinity
The interlaced triangles signify spirit and matter in constant relationship.
Star of David.
Swastika whirling in a clockwise direction signifies creative energy.

ARYAN CULTURE AND THE SWASTIKA

The word Aryan and the symbol of the swastika have never roused more fear than in 20th century Europe. A renewed interest in paganism in late 19th century Germany was followed in the 1930's by the Nazi's political program of Nationalism and racism, when Adolph Hitler strove to realize the supposed supremacy of the Aryan "master race". Nordic culture shares the same Indo-European roots as Vedic culture in India. Sanskrit and German, for example, belong to the same language group, as had been realized in the late 19th century. The deities invoked by the Nazis were mostly drawn from Nordic mythology, and so were very distantly related to the gods of the Vedas. The Nazis adopted the swastika as their own emblem and, where their stormtroopers went, the swastika, the redrawn symbol of the victorious Aryan sungod, followed. The word swastik comes from the sanskrit word meaning "good luck" or "well-being".

POPULATION

By 2000= @ 1 billion
By 2025=@ 1.3 billion

India contains one-seventh of the total population of the world. The 1991 Census gives 844,324,222 as the indian population figure, an increase of 23.5 percent over the 1981 Census. The birth-rate during the last decade has been estimated as approximately 31.3 per thousand persons. Major cause for the increase in population has been a fall in the death-rate brought about by improved health services, effective control of epidemics and better handling of famine conditions.

In 1991 the average density of population in India was 267 persons per square km. However, it varied from state to state being as high as 6319 in the Union Territory of Delhi, and as low as 10 in Arunachal Pradesh. There are other countries in the world with a higher density of population; for example, the Netherlands has 442 persons per square km., Japan 328, Germany 222 and Great Britain 366. In relation to its economic resources, however, India is considered an overpopulated area.

According to the 1991 Census, India has 929 females to every 1000 males; in 1901 this number 972, in 1931 it was 950. Kerala has more women than men in their population 1040 females for thousand males.

A large proportion of India's population has grown from 9 percent in 1881 to 25.72 percent in 1991.

Bombay's metropolis continues to be the most populated city of the country with urban population of 12.7 million. Calcutta taking the second place having 10.86 million. Delhi ranks third with a population (urban) of 8.38 million followed by Madras 5.36 million.

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INDIA.PMB

NBA rejects formula on height of Sardar Sarovar dam

8-12-96

From Our Special Correspondent

HINDU TIMES

NEW DELHI, Aug. 1.

"We have no demand from the Government. Just let us live, and live with dignity and sources of our livelihood," said hundreds of tribals from the Narmada basin States of Gujarat, Madhya Pradesh and Maharashtra, who arrived here today, led by Ms. Medha Patkar of the Narmada Bachao Andolan (NBA). Baba Amte sent a letter to the Prime Minister, Mr. Deve Gowda, in support and Mr. Sunderlal Bahuguna and Swami Agnivesh put in personal appearances at the dharna site to express solidarity.

They are here to meet the Prime Minister, who they say has suggested a formula on the height of the Sardar Sarovar dam, without taking into consideration the plight of the several thousand displaced tribals, the reports of the Ministries of Environment and Welfare and the two Review Committee reports which have recommended further review of the mega-project.

"Three drafts have been prepared on the agreement reached in the meeting last month between the Prime Minister and the four Chief Ministers on the height of the dam and the NBA rejects them all," Ms. Patkar said addressing mediapersons at Jantar Mantar.

"We want that the Centre take a stand in the Supreme Court on August 7, to this effect and say that they have not yet reached a consensus on the issue, as the apex court desired them to do," she said. The NBA today sent an open letter to the Prime Minister on this issue and reminded him about the United Front Government's pledge to keep human displacement to the minimum and make resettlement and rehabilitation an integral part of any project.

She lauded the "activist judiciary" in an atmosphere of "inactive legislature, corrupt politicians and insensitive bureaucracy who are not with the people but with the World Bank and the IMF".

Ms. Patkar and Mr. Sripad Dharmadhikari of the NBA also met the Union Home Minister, Mr. Indrajit Gupta, and appealed to him to direct the State Governments concerned to stop police repression on tribals and villagers whose land is being forcibly acquired.

Ms. Patkar said there should be no further construction of the dam as water flows in the Narmada were not as assumed and the project will not solve the drought problem of Gujarat. Even at a height of 436 feet, there is no Master Plan to rehabilitate and resettle the thousands of tribals and farmers who will be displaced.

The various partial reviews point to the need for a "complete, comprehensive and fair review and even setting up of another Tribunal".

When asked whether the project can be halted at this stage, she said when the Ishampalli-Bhopalpattam and Bodhghat projects could be shelved, why not Sardar Sarovar? Even on Cauvery, Mr. Gowda himself has sought review of the Tribunal's (interim) award.

This is not a struggle against one dam alone, there are 30 big and 135 medium dams proposed to be constructed on Narmada, she said.

Mr. Jhikhubhai, a tribal from Gujarat said they were here to ascertain what was the Government's thinking on tribals in the Narmada valley. "We have braved the monsoon rains and come here on our own expense. The Prime Minister will have to meet us."

NBA decries consensus on height of dam

Business Times Bureau

MUMBAI, July 30.

The Narmada Bachao Andolan (NBA) has described the recent consensus between the Centre and four state governments over the height of the Sardar Sarovar dam as "politically expedient and anti-people." The NBA will organise a mass rally in New Delhi later this week to protest against the decision.

"The government's announcement cannot be taken to mean that work can proceed on the dam, because the supreme court has clearly stayed further construction," NBA leader Medha Patkar told journalists here on Tuesday. The height of the dam has remained frozen at 80.3 metres since a stay order was issued in May 1995.

The court had then pulled up the concerned state governments for not implementing rehabilitation programmes in accordance with the requirements of the Narmada Water Disputes Tribunal. In March this year, the court extended the stay, asking that the state governments resolve their differences. (Madhya Pradesh was in favour of a redesign of the project with no further increase in its height.)

Following this order, the Union government and the governments of Gujarat, Maharashtra, Madhya Pradesh and Rajasthan on July 16 agreed to proceed with the construction of the dam to a height of 436 feet. The dam would be raised to 455 feet (as per the original plan) if hydrological observations gathered over five years did not indicate any adverse effect.

According to the NBA, the decision "skirts the basic issue" which the court had asked the states to resolve. Issues relating to large scale displacement, irreversible environmental damage and financial non-viability of the project have been sidelined, the NBA says.

The NBA is demanding a freeze on further increase in the height of the dam and a comprehensive review of the project. "Nothing short of a second tribunal to look into all aspects of the Narmada project will be acceptable to us," Ms Patkar said.

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the total length of the water mains in Madras alone is 1650 km. which is the distance from Madras to Baroda.

Try this experiment on any flat, even, stretch of concrete or paved road. Take a mugful of me in your hand and throw me on the ground as forcefully as you can. However hard you try, you will find that I will not flow beyond a certain point. I will form a puddle, perhaps, but never flow endlessly. How do I then travel from the four Headworks to places kilometres away? It is no wonder then that some tailend areas, as they are called, run dry at times.

Magic will not solve this problem. More equipment and devices are needed. Pumps called boosters have been installed at certain points to increase the pressure and ensure that I go into as many home pipe connections as possible. From the trunk main, I am collected in underground reservoirs at the booster stations and pumped either through overhead tanks or directly into the remaining portion of the trunk main.

In case this word 'main' puzzles you, it is just yet another term for the cast iron pipes used to transport me. These pipes vary in diameter ranging from four inches to 48 inches, and they are hardy and tough. Actually, in some areas of Madras, you might still find the cast iron pipes laid a 100 years ago. In others, they have been replaced with new ones, while in still others, new lines have been laid as the city expands.

Nothing comes cheap these days, children, and it costs Rs.1,32,000 to supply 55 million gallons of me every day to Madras. That comes to nearly Rs. 40 lakhs a month. In larger cities like Delhi or Calcutta, the figure is likely to be higher. Now that you know this, you will never waste even a little of me in future, I'm sure.

Talking of waste, when you grow up and become officers and administrators in your own right perhaps you will remember not to puncture my second home, the cast iron pipe, every time you order the roads to be dug for laying telephone cables or carrying out other civic work. If you remember that over 40 per cent of me is wasted due to leakages, I am sure you will be very careful indeed!

What is happening in Madras is more or less the same in other cities and towns too, allowing for local variations. In Bangalore, the Cauvery River is the main source, while in Delhi it is the Yamuna and in Calcutta the Hooghly. Bombay and Hyderabad have a network of lakes.

Next time you are whizzing home from school by bus, bicycle or moped, think of me gurgling along underground. Tread softly, for I cater to so many of your needs.

(The writer acknowledges the assistance provided by the Chairman of the Madras Metropolitan Water Supply and Sewerage Board (Metro Water), Ms. Santha Sheela Nair, Chief Engineer, Mr. P. M. Harinath and Public Relations Manager, Mr. S. M. Shanmuga Sundaram.)

AMBUJAM ANANTHARAMAN

Of the first water

8-3-96 The Hindu

> *Life on earth would be impossible without water. Next time you slake your thirst, perhaps the water will taste even sweeter if you reflect on the ingenuity and expertise which has gone into getting it to you.*

Vino John

(Top) Red Hills lake, Madras.

(Left) Purification of water at the Red Hills.

I AM colourless, tasteless and odourless. I cannot be cut or broken. I am Mankind's most valuable resource and you cannot do without me even for a single day. I like to breathe the fresh air of the mountains and the valleys, and rush along merrily like my friends the clouds in the sky. Still, I do not object when I am constrained, taken into every home, school and office and used to clean the dust and grime that human beings accumulate around so quickly.

What am I ?

I am Water.

Have you ever wondered how I travel from my home in the Himalayan glaciers and rain-fed lakes down in the plains to your kitchens and washrooms? Believe me, it has taken an enormous amount of skill and engineering excellence on the part of your forefathers to accomplish this feat.

Listen to my story and may be then, you will like me better than you do now.

When I said that I was tasteless, perhaps I should have made it clear that I was referring only to my form as fresh water. Sea water, as you know, is salty and cannot be used for drinking or cooking without the salt being removed.

In my manifestation as fresh water, I live both underground and overground. Sometimes I flow throughout the year as a perennial river, sometimes I collect in lakes and tanks during the rainy season. In my underground form, I am usually clean and pure, except in areas where many industries and chemicals have polluted me. I can usually be tapped by shallow and deep wells and drunk with minimum boiling and filtering.

But taking too much of me out of the ground – exploiting the aquifer, as it is called – is harmful. Hence the need to harness me during the wet monsoon months in natural and artificial lakes, transport me to the cities and towns and send me in strong jets to every home and hearth.

For you to understand how exactly this is done, let me take as example the large city of Madras, in which many of you live.

Over a 100 years ago, there was a man called Madley, a man with vision and foresight. It was he who built a dam across the Korataliyar in 1870, so that during floods, I could be diverted from the dam site to the Sholavaram lake through an open channel. From Sholavaram is a path to Red Hills lake, which you might have heard of. From Red Hills, I was drawn through yet another open channel and distributed to Madras city through gravity. 'Through gravity' means there was no need for pumping. The natural pull was used to transport me.

Madras then comprised only a few areas. Unfortunately, even river water was not as pristine and pure as it was in the ancient past, and people got infectious diseases from drinking me. It was Madley again who introduced the concept of treating water to make it potable. I was treated with a chemical called chlorine to kill the harmful bacteria and germs, and Madras got protected water supply for the first time. I am no longer carried from Red Hills in an open channel; there is a brickwork conduit; but treatment, as you will see later, has never been more important.

If Madley was behind the times in one thing, it was in his estimates of how fast the population of Madras would grow. He planned for a population of 6.5 lakhs by 1960, but this figure was reached in the Thirties, making it necessary to increase the capacity of Sholavaram and Red Hills Lakes and include in the system another lake, Poondi. The combined storage of these three lakes is now 6,702 million cubic feet.

The daily supply to Madras now is 55 million gallons a day. That is equal to 250 million one litre mineral water bottles. What a lot of me indeed!

But, as I said earlier, I may be cleaner than anything else on earth, and still be dirtier than anything else on earth. Chlorination was not enough to rid me of all the impurities and I was filtered through layers of sand gradually, for a few years. Soon, this too did not prove enough. Today, I undergo several steps of treatment at the Kilpauk Water Works, which is where I am brought from the Red Hills lake. First I am put through a mechanical filter and treated with sulphate of alumina, commonly called alum. This separates the solid impurities. The impurities are then allowed to settle in clarifiers. After clarification, I am sent through rapid sand filters. After this is done, I am chlorinated and stored in underground reservoirs.

So far, so good, but how do I reach your homes? Here is where the technical skill and expertise come in. When I am pumped into the mains from Kilpauk Water Works, the pressure is 60 feet. Imagine a waterfall thundering down a mountainside and you will get some idea of how powerful I am at that moment. From Kilpauk I get distributed into the rest of the city through four 'Headworks'. One is at Kilpauk itself while the three others are in different parts of Madras, in different directions. From the Headworks I stream out from the underground trunk and branch mains to almost every nook and corner, like a railway line that branches from the main line to several small lines to districts and towns. In fact,

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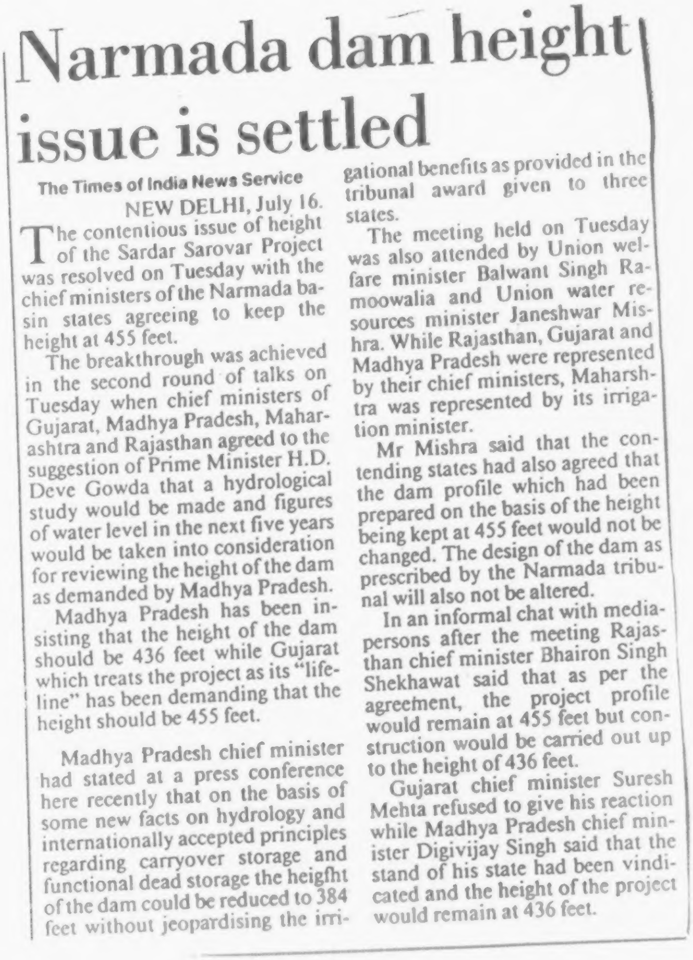

Narmada dam height issue is settled

The Times of India News Service

NEW DELHI, July 16.

The contentious issue of height of the Sardar Sarovar Project was resolved on Tuesday with the chief ministers of the Narmada basin states agreeing to keep the height at 455 feet.

The breakthrough was achieved in the second round of talks on Tuesday when chief ministers of Gujarat, Madhya Pradesh, Maharashtra and Rajasthan agreed to the suggestion of Prime Minister H.D. Deve Gowda that a hydrological study would be made and figures of water level in the next five years would be taken into consideration for reviewing the height of the dam as demanded by Madhya Pradesh.

Madhya Pradesh has been insisting that the height of the dam should be 436 feet while Gujarat which treats the project as its "lifeline" has been demanding that the height should be 455 feet.

Madhya Pradesh chief minister had stated at a press conference here recently that on the basis of some new facts on hydrology and internationally accepted principles regarding carryover storage and functional dead storage the heigfht of the dam could be reduced to 384 feet without jeopardising the irrigational benefits as provided in the tribunal award given to three states.

The meeting held on Tuesday was also attended by Union welfare minister Balwant Singh Ramoowalia and Union water resources minister Janeshwar Mishra. While Rajasthan, Gujarat and Madhya Pradesh were represented by their chief ministers, Maharshtra was represented by its irrigation minister.

Mr Mishra said that the contending states had also agreed that the dam profile which had been prepared on the basis of the height being kept at 455 feet would not be changed. The design of the dam as prescribed by the Narmada tribunal will also not be altered.

In an informal chat with mediapersons after the meeting Rajasthan chief minister Bhairon Singh Shekhawat said that as per the agreement, the project profile would remain at 455 feet but construction would be carried out up to the height of 436 feet.

Gujarat chief minister Suresh Mehta refused to give his reaction while Madhya Pradesh chief minister Digivijay Singh said that the stand of his state had been vindicated and the height of the project would remain at 436 feet.

OPINION

8-14-96 Kathmandu Post

Muluki Ain and untouchability in Nepal

By Rajan Rishi Kadel

According to one definition, castes-as they are found in the Hindu caste system of Nepal and India - are ranked as endogamous divisions of society in which membership is permanent and hereditary. However, there are significant differences between the classical Hindu caste system as defined in certain ancient texts such as the *Manusmriti* and the Nepalese caste system.

In classical Hindu caste system there are four varnas or categories, they are: Brahman, Kshatriya, Vaishya and Shudra. In the Nepal caste system, however there are only three categories: *Tagadhari* (twice born) *Matwali* (liquor drinking) and *Pani Nachalne*. The *Tagadharis* include Nepal's highest castes, Brahmans, Thakuris and Chhetris. The mid ranking *Matwalis* include most of Nepal's Tibeto-Burman and Indo-European tribal groups. The *Pani Nachalne* are untouchables, who are associated with specific traditional occupations.

These castes are ranked along an axiom of purity and pollution. *Tagadhris* are traditionally considered to be the purest while the *Pani Nachalnes* are considered (under certain circumstances) to be ritually polluting. According to rules of the orthodox Nepali Hinduism, Brahmans, Chhetris and Thakuris cannot accept cooked rice or water from an untouchable or even allow them into their homes without being ritually purified. And if polluted by this kind of contact they purify themselves with water.

The Nepali caste system as described above, was codified in the National Legal Code (*Muluki Ain*) of 1853 by Nepal's Rana rulers. The *Muluki Ain* went into effect in 1854 and lasted until 1951, when the Ranas were overthrown.

The *Muluki Ain* discriminated among Nepalis on the basis of caste. For example, Brahmans as the higher ranking caste were exempt from certain taxes and compulsory labour that was required from members of other castes.

Punishment for some crimes also varied depending on what caste the culprit belonged to. Brahmans for example were exempt from capital punishment while members of other castes were not. But for some other offences, the punishment for Brahmans was actually more severe than for members of lower castes for example, high caste Nepalis who accepted cooked rice from untouchables were punished more severely than *Matwalis* who were guilty of the same violation. And while Brahmans were not subject to capital punishment they could be stripped of their high caste status and brought down to the rank of the untouchable for certain offences including incest, murder, rape, marrying an untouchable or accepting water from them.

The constitution of 1963 abolished the *Muluki Ain* and further outlawed all discrimination on the basis of caste. Yet, there still exists a caste system in Nepal. The strength of the system varies from one part of the country to another. There are considerable variations in the extent to which individual Nepalese follow caste based principles. But the fact remains that untouchables in Nepal continue to be discriminated against in a variety of ways. This is one major reason why their socio-economic status remains low.

Untouchables in Nepal can be divided into three different categories: those living primarily in the tarai. These include *dum, teli, musuhar, dusadh* and *sundi* (among others). Castes that are predominantly found in the middle hills-these include (among others) *kami, damai* and *sarki* whose population is relatively higher than any other untouchable caste groups. Newar untouchable caste (the Newars are an ethnic group--who speak a Tibeto-Burman language. They have a complex, highly stratified society that includes both Buddhists and Hindus). These include *kasai, pode, chyame* and *kusle*.

The works of some untouchable castes

Badi: Until the 1960s most *badis* worked (primarily) as travelling entertainers, dancing and singing at festivals, weddings and parties. Over the last 30 years, however prostitution has become the primary occupation for *badi* women, while *Badi* men usually fish and make drums. *Badis* are found in the Banke, Bardiya, Kailali, Dang, Deukhuri, Rukum, Rolpa, Dailekh and Doti districts of far west Nepal. With a total population of about 7000 they are one of the smaller untouchable castes.

Damai: *Damais* are found all over Nepal. Their traditional occupation is tailoring, although some *damais* also work as entertainers, playing musical instruments and dancing and singing at weddings and festivals.

Kami: *Kamis* are found all over Nepal. Their traditional occupation is metal work. *Kamis* living in villages usually make and repair agricultural implements, pots and pans, chains, locks and other hardware. *Kamis* who live in bazaar areas often make and sell jewelery.

Musuhar: *Musuhar* originally came from India and are found primarily in Jhapa district of scutheastern Nepal. Their traditional occupation is brick making and other kinds of labour associated with construction. Some *Musuhars* speak Maithali as their native language and do not even know Nepali.

Gaine: *Gaines* live all over Nepal. Their traditional occupation is entertainment, and more specifically, playing an instrument known as the sarangi and singing. Some *Gaines* also fish and make sarangi's and sell them to tourists.

Pode: *Podes* are a Newar caste who live in urban areas and make their living primarily as sweepers.

The government should establish a commission to investigate the nature and extent of caste-based discrimination in Nepal.

On the basis of the commission's findings the government should adopt new policies that effectively address the problem. In addition, the government and other concerned agencies, should establish community education programmes that inform untouchables of their rights under the law and the action they can take in response to discrimination.

(The author is an advocate)

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* Indian Express *

Board. Instead of incurring such nindless expenditure, public wareness drive and education vould have been more effective. eople are defecating on the anks, disposing carcasses and arbage, using soaps and deter- ents, and the authorities, partic- larly the Jal Police, are turning blind eye."

Whatever may have been the utcome of the programme, in hese ten years, the GAP has cer- inly opened the eyes of older rganisations and several youn- er ones to take up voluntary easures to clean the banks of anga. The Ganga Mahasabha uts up graffiti and posters ntreating people not to litter the anks. The Ganga Sewa Sangh as for the past five years been ollecting ritualistic residues ke flowers, plastic packets and umping them in fields across e river. Says Satyendra Kumar ishra of the Sewa Sangh: Sewage treatment is necessary, ut so are measures against rowing animal carcasses and lf-burnt bodies (from the rning ghats) into the river." ishra feels that proliferation of otels along the banks as well as increase in the number of otor boats spilling diesel has mpounded the pollution prob- m. But the greatest threat to e Ganga, he adds, is the dis- sal of plastic, something that e authorities are not concerned out.

"What you require is a strict gil along the banks and heavy fines on those who throw garbage and defecate," says Narayan Singh of the Sampocrnanand Sanskrit University here. "The river police, which came as part of the GAP package, has been at best dormant and so are the others. Unless you are strict on these counts all the resources of the world cannot clean the Ganga." The river police, on its part, cries about lack of infrastructure like a decent outpost, communication system and most important of all, functioning boats to keep vigil.

The real issue in Varanasi, according to the Sankat Mochan Foundation, an NGO, is pollution-free ghats where more than 60,000 people bathe daily. The GAP has failed to ensure this, it maintains. The GPD admits that it has not been as successful along the ghats, but the onus lies on the people as well as the NGOs "who are quite capable of adopting the ghats instead of resorting to destructive criticism".

Charges and counter charges and the war of words, however, fall flat on the average person, educated or uneducated. "Ganga is self cleaning, and how does sewage affect a flowing river?" asks Vijay Kumar, a professional. "I don't understand what these people say," Kanhaiyalal, a Paan shop owner, opines. "All I know is that Ganga is purer than anything else in this world. I can prove it because I have been sipping the river water for 40 years and no disease has touched me till date."

Yet, all agree that the GAP did usher in a few good things. Like the electric crematorium at Harish Chandra Ghat which unfortunately went kaput a few years after installation, and turtle-breeding to tackle organic wastes naturally, which too has, reportedly, gone to the dogs.

The GAP guardians want the entire programme to be streamlined and centralised to ensure its smooth functioning. The drawbacks of Phase I have been identified and in the Rs. 55 crore Phase II proposal, provisions have been made for more sewage treatment plants and increasing the capacities of the existing ones. The second phase also includes river front development like construction of *pucca* ghats, taking into purview all the cities and towns along the banks not included hitherto in the plan.

The debate on the success of the GAP will continue in the second phase too when it begins tentatively in September - October this year. But what the mighty river needs today, besides reverence, is a united effort to create awareness at the grassroot level rather than remaining a top-of-the-mind affair. As a graffiti says: "Ganga is clean, but woudn't we like her to be cleaner?" ■

Gaps in GAP

- Pumps, sewer lines, reatment plants faulty and ncapable of handling over 160 mlds of sewage generat- d
- Major cause of waterlogging in the city during the nonsoons, owing to the locking and diversion of the nain drains
- Does not take into ccount the faecal culiform ount, which in simple terms a family of pathogenic bac- ria
- Untreated water disharged owing to seepage and overloading.
- Aimless exercises with the wrong priorities
- Has done nothing for bathing ghats which are as polluted as ever

Defending the Plan

- Successfully treating more sewage than capacity, besides generating own power through gas from sewage and providing sludge cakes as manure for farmers
- Not designed to handle storm water; waterlogging due to unauthorised, haphazard expansion of city without an eye for drainage systems, as well as unchecked encroachment into low-lying areas
- Successful in keeping BOD and suspected solids within permissible limits (30 mg/l and 50 mg/l respectively). Other aspects to be covered in Phases II and III
- No unnecessary discharge except once under pressure of municipality and NGOs; private drains and easy-way-out methods of Nagar Nigam responsible for direct discharge of sewage and littering of the Ganga
- It's on the right track but faces severe cash constraints.

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Mission Possible

Ten years after the launching of the Ganga Action Plan, what is the state of the river?

LIKE the typical Banarasi, 78-year-old Sukkhuram Yadav has strictly adhered to his early morning *Ganga-snan* (bathing in the Ganga) schedule since his childhood. He has also been witness to the Ganga-cleaning extravaganza unfold from June 14, 1986, from the balcony of his home overlooking the Dr Rajendra Prasad Ghat—the very ghat where hours before the *sarkari tamasha*, he had taken his habitual holy dip.

Ten years after the then Prime Minister, Rajiv Gandhi, chose Yadav's favourite ghat to launch the ambitious Ganga Action Plan (GAP) amidst much fanfare, the septuagenarian devotee still keeps his daily bathing schedule going. He gets up at 3.30 am, takes dips, swims, sips Ganga*jal* and rows across the river and back, his arthritis and weak heart notwithstanding.

"Pollution? Purification drive? All humbug!" he says, with a a wave of his hand. "*Un sab se jaake pucho ke hum Ganga ko saaf karenge ya Gangaji hamei* (Go and ask anyone whether it's we who clean the Ganga, or the other way round)."

Forget claims of the sizeable success by the Ganga Project Directorate (GPD) (the apex body repsonsible for cleaning the river from Kanpur to Calcutta) and charges of its non-performance by NGOs and knowledgeable individuals. Forget the faecal culiform count, suspended solids, biologicial oxygen demand (BOD), activated sludge treatment and other pollution and anti-pollution mumbo jumbo. To the common person, the holy Ganga, eternal cleanser that she is, was never polluted and will never be, "no matter what big people say". In fact, to many of them, the mere use of the word pollution when used vis-a-vis the Ganga amounts to blasphemy.

So has the massive Ganga-cleaning exercise been much ado about nothing, where faith appears to have scored over scientific fact? No, says K. K. Govilla, general manager, Ganga Pollution Control Unit under the Jal Nigam, scoffing at charges that the GAP has been a flop show. "Faith is in its place but science cannot be ignored. From Kanpur downstream we have been checking effluents and polluting discharges, treating them and throwing back less polluted water into the river. As a result where the BOD level was more than 200 previously, it is either 80 or less today, and where dissolved oxygen, vital for aquatic life, used to be less than 3 ppm, there are constant efforts to keep it above the mark."

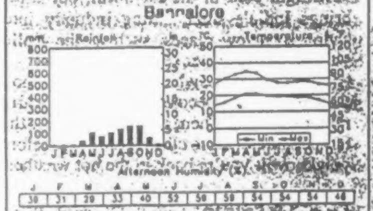
Photograph by RAVI BATRA

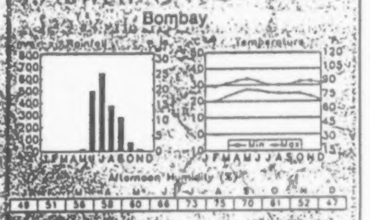
For the faithful, the Ganga is intrinsically pure

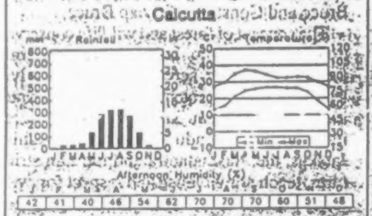
But if faith has not been able to cut much ice with the authorities, science — in this case, the entire GAP infrastructure — has not been able to inspire confidence among the faithful. Says Ragool Maharaj, who leads a 35-year-old organisation called Ganga Mahasabha as well as the religious activities of the Ganga Temple adjacent to Dr Rajendra Prasad Ghat: "It would be wrong to say that the GAP has done absolutely nothing. It has succeeded in diverting the drains within city limits downstream. The entire programme started with a bang, but today GAP has failed to synchronise the various departments concerned like Jal Nigam, Nagar Nigam, the forest department and the Uttar Pradesh Pollution Control

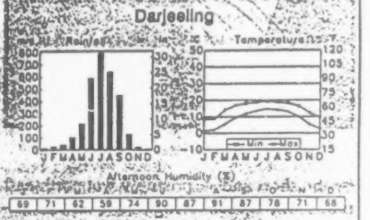
Average Temperatures & Rainfall

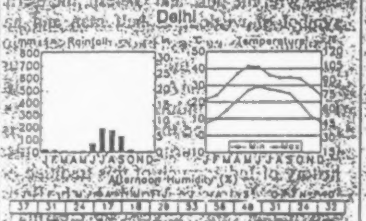
		Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Agra	min °C	7	10	16	22	27	30	27	26	24	19	12	8
	max °C	22	26	32	38	42	41	35	33	33	33	30	24
	rain mm	16	9	11	5	10	60	210	263	152	24	2	4
Bangalore	min °C	15	17	19	21	21	20	19	19	19	19	17	15
	max °C	27	30	32	32	33	29	27	27	28	28	26	26
	rain mm	3	10	6	46	117	80	117	147	143	185	54	16
Bombay	min °C	19	20	23	25	27	26	25	25	25	25	23	21
	max °C	29	30	31	32	33	32	30	30	30	32	32	31
	rain mm	2	1	-	3	16	520	710	439	297	88	21	2
Calcutta	min °C	14	17	22	25	27	27	26	26	26	24	18	14
	max °C	27	30	34	36	36	34	32	32	32	32	30	27
	rain mm	14	24	27	43	121	259	301	306	290	160	35	3
Darjeeling	min °C	3	4	8	11	13	15	15	15	15	12	7	4
	max °C	9	11	15	18	19	19	20	20	20	19	15	12
	rain mm	22	27	52	109	187	522	713	573	419	116	14	5
Delhi	min °C	7	10	15	21	27	29	27	26	25	19	12	8
	max °C	21	24	30	36	41	40	35	34	34	33	30	23
	rain mm	25	22	17	7	8	65	211	173	150	31	1	5
Goa	min °C	19	20	23	25	27	25	24	24	24	23	22	21
	max °C	31	32	32	33	33	31	29	29	29	31	33	33
	rain mm	2	-	4	17	18	500	892	341	277	122	20	37
Jaipur	min °C	8	11	15	21	26	27	26	24	23	18	12	9
	max °C	22	25	31	37	41	39	34	32	33	33	29	24
	rain mm	14	8	9	4	10	54	193	239	90	19	3	4
Jaisalmer	min °C	8	11	17	21	26	27	27	26	25	20	13	9
	max °C	24	28	32	38	42	41	38	36	36	36	31	26
	rain mm	2	1	3	2	5	7	90	86	14	1	5	2
Jodhpur	min °C	9	12	17	22	27	29	27	25	24	20	14	11
	max °C	25	28	33	38	42	40	36	33	35	36	31	27
	rain mm	7	5	2	2	6	31	122	145	47	7	3	1
Kochi	min °C	23	24	26	26	26	24	24	24	24	24	24	24
	max °C	31	31	31	31	31	29	28	28	28	29	30	30
	rain mm	10	34	50	140	364	756	572	386	235	333	184	37
Leh	min °C	-14	-12	-6	-1	3	7	10	10	5	-1	-7	-11
	max °C	-3	1	6	12	17	21	25	24	21	14	8	2
	rain mm	12	9	12	7	7	4	16	20	12	7	3	8
Lucknow	min °C	9	11	16	22	27	28	27	26	23	20	13	9
	max °C	23	26	33	38	41	39	34	33	33	33	29	25
	rain mm	24	17	9	6	12	94	299	302	182	40	1	6
Madras	min °C	20	21	24	26	28	28	26	26	25	25	23	21
	max °C	29	31	33	35	38	37	35	35	34	32	29	28
	rain mm	24	7	15	25	52	53	84	124	118	267	309	139
Mysore	min °C	16	18	20	21	21	20	20	20	19	20	18	17
	max °C	28	31	34	34	33	29	27	28	29	28	27	27
	rain mm	3	6	12	68	156	61	72	80	116	180	67	15
Shimla	min °C	2	4	7	15	15	17	16	15	14	10	7	4
	max °C	9	10	14	19	23	24	21	20	20	18	15	11
	rain mm	66	50	61	38	54	147	420	385	195	45	7	24
Srinagar	min °C	-2	-1	4	7	11	14	18	18	13	6	0	-2
	max °C	4	8	13	19	25	29	31	30	28	23	16	9
	rain mm	73	72	100	78	63	30	61	63	32	29	18	36
Thiruvananthapuram	min °C	22	23	24	25	25	24	23	23	23	23	23	22
	max °C	31	32	33	32	32	29	29	29	30	30	30	31
	rain mm	20	20	44	122	249	331	215	164	123	271	207	73
Udaipur	min °C	8	10	15	20	25	25	24	23	22	19	11	8
	max °C	24	28	32	36	38	36	31	29	31	32	29	26
	rain mm	9	4	3	3	5	87	197	207	120	16	6	3
Udhagamandalam (Ooty)	min °C	5	6	8	10	11	11	11	11	10	10	8	6
	max °C	20	21	22	22	22	18	10	17	18	19	19	20
	rain mm	26	12	30	109	173	139	177	128	110	213	127	59
Varanasi	min °C	9	11	17	22	27	28	26	26	25	21	13	9
	max °C	23	27	33	39	41	39	33	32	32	32	29	25
	rain mm	23	8	14	1	8	102	346	240	261	38	15	2

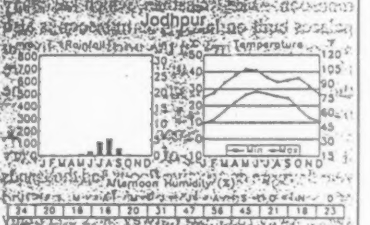


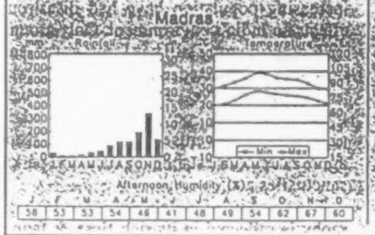


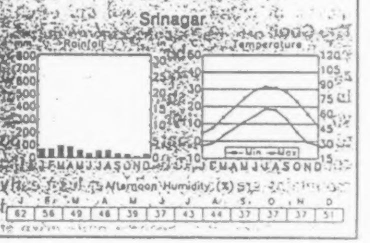












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Ban on fishing during monsoon hailed

From Our Special Correspondent

MUMBAI, Aug. 1.

Fisherfolks of Maharashtra have welcomed he ban imposed yesterday by the Centre on fishng in the Indian territorial waters and Exclusive conomic Zone (EEZ), till August 28 for that vould afford the fish undisturbed breeding perid during the natural breeding season, give the shermen time to overhaul and maintain their oats and their engines and above all save the nglers from the fury of monsoon sea.

Mr. Damodar Tandel, president of the Akhil Maharashtra Machchhimar Kriti Samiti, which epresents most of the fishing cooperatives and nechanised boats interests in the State, told reorters here today that reckless fishing by trawers and deep sea fishing vessels during monsoon ad depleted marine resources alarmingly.

In 1975, when Maharashtra had only 10.699 fishing boats, the catch was more than our lakh tonnes. The catch declined to 3.33 lakh tonnes in 1995 though the number of boats rose to 17,970, including 1988 large trawlers. "This shows insufficient breeding, particularly due to fishing in monsoon," said Mr. Tandel. He rejected the contention of trawler operators and mechanised boat-owners that the fish breed throughout the year and cited several experts to underscore the point that the breeding was at its peak during the monsoon because of the fall in salinity and prevalence of other natural factors. He advocated that the schools of fish should not be disturbed during the monsoon.

He said Canada had banned fishing trawlers in its waters till 2000 AD and in the past, Japan had banned fishing for ten years beginning in 1978 to restore the depleting school.

The Union Ministry of Food Processing Industries issued the ban order last evening, bringing to an end a controversy in the coastal areas of the country where some fishing interests were resisting strict monsoon regulations proclaimed by State Governments. The Maharashtra Government had relaxed for ten days the monsoon fishing restrictions effective from June 1. But some boats continued to fish in turbulent waters even after the onset of monsoon. On June 18 last, a storm struck the west coast of India in which 18 of 300 boats unauthorisedly fishing in the troubled waters sunk, claiming 55 lives.

The State Government, as a result, strictly reimposed the monsoon ban on fishing till the festival of Narali Poornima (falling on August 28) when the fisherfolks offer a coconut to Lord Varuna and put out their boats to sea.

But this touched off protests from the fishing trade and exporters and their middlemen who do not have to risk their lives or who would care more for the immediate gain rather the long-term need for maintaining the marine life balance.

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Discussing dowry is an offence: SC

TIMES OF INDIA 7-7-96

Expression in Dowry Act given new interpretation

NEW DELHI, July 16.

The Supreme Court has ruled that demand for dowry even during negotiations for marriage is an offence under the Dowry Prohibition Act, 1961.

A division bench comprising A.S.Anand and M.K.Mukerji, while giving a liberal interpretation to the expression "demand for dowry", stated that penal provision under the Act must be strictly constituted.

The ruling was given recently on a petition filed by S.Gopal Reddy, an IAS trainee in 1985, appealing against the Andhra Pradesh High Court judgment of October 16, 1990, upholding the order of a trial court sentencing him for the offence under Section 4 of the Dowry Prohibition Act.

The apex court while pronouncing Mr Gopal Reddy not guilty giving him the benefit of doubt, however, rejected his argument that the demand for dowry during pre-marriage negotiations is not an offence.

Mr Gopal Reddy had submitted that for demand for dowry to become an offence under Section 4, it must be made at the time of marriage and not during the negotiations for marriage.

In support of his contention, Mr Gopal Reddy placed reliance on the expressions "bride" and "bridegroom" in the Act to emphasise that at the stage of pre-marriage negotiations, the boy and the girl are not bridegroom and bride and therefore the demand made at that stage cannot be construed as a demand for dowry punishable under the Act.

Rejecting the argument, the court observed that if only the property or valuable security given at the time of marriage would bring the same within the definition of dowry punishable under the Act then such an interpretation would be defeating the very purpose for which the Act was enacted.

Mr Gopal Reddy, along with his brother, who was working with Osmania University, was tried under Section 420 of the IPC (read with Section 4 of the Dowry Prohibition Act) for demanding dowry from one G.Narayan Reddy, a lawyer in Hyderabad, for marrying his daughter.

Mr Narayan Reddy had reportedly agreed to give his daughter a house at Hyderabad, some jewellery, dresses worth Rs one lakh and Rs 50,000 for a car. But when Mr Gopal Reddy demanded some more cash, he broke the negotiations and filed a complaint at the Chikadapally police station on March 21, 1986.

A trial court trying the case, convicted Mr Gopal Reddy and his brother and sentenced them to nine month imprisonment for offence under Section 420 of IPC and six months for offence under Section 4 of the Dowry Act.

Mr Reddy appealed before the additional metropolitan sessions judge who set aside the offence under IPC but maintained it under the Dowry Act.

Mr Reddy then moved Andhra Pradesh High Court which upheld the order of the sessions judge. (UNI)

Calcutta to pull rickshaws off streets

REUTERS

CALCUTTA – The rickshaw, a venerable symbol of this teeming Indian city, has fallen victim to traffic and will be barred from its clogged streets.

Officials of West Bengal state's ruling Communist Party said yesterday that hand-pulled rickshaws and carts would be banned from Calcutta at the end of the year.

"The decision to ban rickshaws and handcarts is a part of the government's plan to increase the average speed of vehicles in the city," state Transport Minister Subhas Chakraborty announced.

The hand-pulled carriages have long been associated with Calcutta. During the monsoon rains the city's streets regularly are knee-deep with water, but the rickshaws still circulate.

Elsewhere in India the hand-pulled rickshaw has been replaced by the bicycle-powered version. Calcutta allows these only on its outskirts.

Calcutta authorities said there are about 5,000 licensed rickshaws and 1,000 handcarts in the city.

"But as you know, there are about 10,000 rickshaws and 2,000 handcarts plying in the city without a license," one official said.

Chakraborty said the government would compensate rickshaw drivers forced out of work.

Rickshaw pullers, noting the government scrapped a similar plan several years ago, were unperturbed.

"We have been hearing about the ban for quite some time, but nothing has been done so far," said 40-year-old Suleman, who earns about $1.70 a day pulling a rickshaw in the city's new market area. Suleman said he would return to his village in neighboring Bihar state to become a farmer if the ban was imposed.

GLOBE FILE PHOTO

A traditional rickshaw holds its own alongside modern vehicles in the hustle and bustle of a busy street in Calcutta.

8-17-96 B.Globe

THE BOSTON GLOBE • WEDNESDAY, AUGUST 21, 1996

Pakistan says it will curb child labor

REUTERS

ISLAMABAD – Prime Minister enazir Bhutto said yesterday that er government was devising a plan o eliminate child labor in the coun-ry, including a campaign to label ugs made without the use of child vorkers.

Bhutto said Pakistan's National Commission for Child Welfare and Development, with the United Nations children's fund, UNICEF, had proposed amendments to existing laws to curb abuse of child labor.

"Our goal is to ease the conditions of child workers and we fully understand our moral, political and legal responsibility to our people and to our children," the official APP news agency quoted her as saying at a South Asian ministerial conference on children in Rawalpindi.

Pakistan, faced with possible trade sanctions on use of child workers in the manufacture of carpets and soccer balls, is about to launch a "rugmark" scheme certifying that carpets are free of child labor.

"Our commerce minister is prepared to launch the rugmark campaign that will certify that carpets are not made with child labor," Bhutto said. "We plan to start a similar program for soccer balls."

Last month, Pakistan's labor minister, Ghulam Akbar Lasi, ordered raids on factories employing children after US Rep. Joseph P. Kennedy 2d, Democrat of Brighton, said a quarter of the soccer balls made in Pakistan were stitched together by children.

Lasi denied the charge and said children could not stitch the balls because the work needed the strength of an adult.

Hindu temple opens with sacred ceremony

■ TEMPLE
Continued from Page B1

Many in the large crowd, which ncluded women wearing ornate saris, commented on the intricate details adorning the 50-foot tower, including sculptures of the goddess Lakshmi along with dwarapalika, or female gatekeepers, flanking the entrance.

"To have something so beautiful nearby is such a great resource for our community," said Mona Narij, an accountant who traveled from Hartford for yesterday's ceremony.

Inside the temple, worshipers shed their shoes – as is the custom when entering a Hindu temple – and offered prayers and fruits, a symbol of life, at the various shrines inside the sanctuary.

The dedication of the grand entrance tower, designed and built over two years by architects and masons from India, underscores the increasing prominence of the Indian community in the Boston area, many of whom are middle-class professionals seeking to preserve their native culture. There are more than 8,000 people on Sri Lakshmi Temple's mailing lists.

"This is a very important place for all of us because it is a way to ensure that we protect our religious and cultural roots," said Vijay Sankhabam, a civil engineer from Worcester. "Especially, as our kids are born and grow up in America, we want to teach them what it means to be Hindu so that they pass it on their children. And, of course, we want to teach non-Hindus about our beliefs. Hinduism is a very beautiful religion with much to offer."

Yesterday's ceremony started with the veneration of a cow. Indians consider cows sacred because they symbolize the Indian motherland. During the ceremony, the goddess Lakshmi "opens" her eyes and the first thing she is supposed to see is a cow as well as little children because they represent life's purity, Vaithinathan explained.

Then the cow walked through the tower helping to bless it.

"Many of us have come to the United States to get educated, to work and to contribute something to society," Vaithinathan said. "And and we wanted to be sure the goddess Lakshmi helps us do that."

(508) 888-5775
117 Waverly St.

> **'If you really look at it and didn't know you were in Ashland, you would think you were somewhere in India.'**
>
> KRIS VAITHINATHAN
> *New England Hindu Temple Inc.*

A Hindu haven in Ashland

Sacred ceremony marks temple's official opening

By Diego Ribadeneira
GLOBE STAFF

ASHLAND – Holding golden bowls of holy water on their heads, the seven priests, two of whom had traveled more than 7,000 miles for this moment, wound their way up the scaffolding to the top of the temple.

The priests recited ancient Hindu invocations and poured water – some of which came from the Ganges River in India – over the temple's seven copper domes as the hundreds of worshipers gathered below prayed, cheered and applauded.

And with this sacred ceremony, the goddess Lakshmi – the goddess of wealth – had come to life and the cream-colored temple built in her honor, which was started 12 years ago, was finally complete.

Yesterday, under a hot sun, Hindus from across New England and as far away as New York and New Jersey gathered to witness and celebrate the consecration of the grand entrance tower, the final piece of Sri Lakshmi Temple here. The two priests who helped lead the ceremonies had traveled from temples in southern India.

"If you really look at it and didn't know you were in Ashland, you would think you were somewhere in India," said Kris Vaithinathan, chairman of the board of trustees of New England Hindu Temple Inc., which operates the temple. "It looks as if a Hindu temple has been transplanted here on a ship. We all feel a wonderful sense of accomplishment."

In Hinduism, a temple is often considered the body and house of a particular deity, so the completion of the Ashland temple's grand entrance tower means that Lakshmi is now whole.

Yesterday's ceremony, which culminated four days of festivities including prayer and special foods, was intended to bring Lakshmi to life. Symbolically, the grand entrance tower represents Lakshmi's feet, Vaithinathan said.

8-19-96 Globe

TEMPLE, Page B6

GLOBE PHOTO / JOHN BOHN

Peter Hawkes (right) watches as his cow is blessed yesterday before entering the Sri Lakshmi Temple in Ashland during a consecration ceremony.

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CRIME FILE

Woman burnt to death

NEW DELHI, July 17 (HTC)

A 28-year-old woman died of burns in the Trilokpuri area yesterday when her saree caught fire in the kitchen. Shiela was reportedly preparing tea for her husband, a TSR driver, in their jhuggi when her saree caught fire while she was attempting to light the stove. She suffered 85 per cent burns and was rushed to Lok Nayak Jai Prakash Hospital, where she succumbed to her injuries.

Two run over

Two persons were killed when they were run over by a tractor trolley at the Aligaon Morh in Badarpur area early today. According to the police, the driver lost control over the tractor as the trolley was overloaded. The vehicle went over the divider and crushed the sleeping people. The victims — Narender Singh, 30 and Kamal Jehangir, 32 — were sleeping on the divider.

Arrested

The police have arrested one person for allegedly attacking the son of a Delhi Police Assistant Commissioner of Police. The Preet Vihar Police, nabbed one Shahid, who had assaulted Sandeep Sharma, a final year Law student.

Constables held

The Narcotics Branch of the Delhi Police arrested two CRPF constables Thana Ram Soda and Shyam Lal Negwal, posted in Delhi, and recovered 1.7 kg of opium from them.

Acting on specific information, on Monday that two persons were waiting on Minto Road pavement for disposal of the opium, a raiding party led by ACP B. C. Kalra and Inspector S. P. Kaushik arrested the two persons whose identity was revealed later.

Rape charge

What started off as a lovers' tiff ended up as a complaint of rape at the Lajpat Nagar police station today.

According to Additional Deputy Commissioner of Police (South) S. B. K. Singh, an FIR was registered against one Mani, a resident of E-2, Lajpat Nagar Part-II, on a complaint by his 33-year-old main servant who alleged rape by her employer this afternoon.

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COSMOPOLITAN

...TIAL MBA" GARG BUSINESSMAN, SETTLED IN ...edabad invites Alliance for Divorced son (Issueless)/ 170 from parents of homely, loving girls. Write ...o. AHE621K Times Of India, Ahmedabad-38000- AHC8434

...NCE FOR GUJARAT SETTLED KANNADA VAISHNAV ...6/ 166/ BE/ 12000 from professionally qualified ...g girl. Preferably Kannadiga. Write Box No. AHE6- ...Times Of India, Ahmedabad-380009. AHC8543

BEAUTIFUL CULTURED
INTELLIGENT COMPATIBLE
BRIDE AROUND 30 FOR
HIGHLY ESTABLISHED
DOCTOR IN AMERICA 45,
LOOKS 35.
IVORCED, NO LIABILITIES,
175 CMS PLEASANT
PERSONALITY.
ALL COMFORTS.
END DETAILED BIO-DATA &
PHOTOGRAPH.
WRITE BOX NO. AHE676A
TIMES OF INDIA,
AHMEDABAD-380009.

...Y EDUCATED BRIDE FOR DOCTOR, WELL SETTLED, ...n. 34, due congenital condition may not be ...ave children no bars. Contact Box No. BAG05- ...es Of India, Bangalore-560001. BAN146272

...YOU ARE BELOW 24, PRETTY, CHARMING, ...nvented, smart, sweet and understanding ...an be the inspiration of a Finance Profes- ...28, 5 ' 8 " independent, ambitious, sincere, ...onservative, well placed in business from a ...d Marwari family (View: Matrimony). Send ...details with returnable photograph (must) to ...o. BBA953K Times Of India, Mumbai-400001. BOC55841

...NCE FROM SMART, BEAUTIFUL, PROFESSIONALS, ...educated women: any religion/ nationality. ...0- 42. Widow/ divorced/ unwilling or unable to ...ive acceptable. Preference, age relaxable for ...a/ Postgraduate (English)/ Immigrants/ NRI/ for ...adeshi smart slim handsome active Veterinary ...ational unencumbered [illegible] ...er) Agriculture University [illegible] ...al education (postgraduate) [illegible] ...xecutive post as Chief Veterinarian, Riyadh Zo- ...al Garden. Reply with returnable photograph ...y to: Chief Veterinarian, Post Box 27056, Riyadh ...Saudi arabia. BOC60633

...FUL CULTURED MATCH BELOW 26 FOR ...ely fair handsome wealthy international bus- ...an residing South Bombay educated England ...traveled globally. Girl's merit only considera- ...ite Box No. BBP364K Times Of India, Mumbai-4. BOC56735

...CE INVITED BY AN AFFLUENT CULTURED ...ashtrian family for their son 27/ 175 sharp featu- ...rking with reputed Ltd Company from parents ...t cultured educated girls of respectable fami- ...te no bar. Respond with returnable full size co- ...hotograph and biodata to Box No. BBC779 Ti- ...f India, Mumbai-400001. BOC56773

...LIANCE INVITED FOR 35/ 185 B. C. 5000/ ...rking in Indian Airlines. Vegetarian bride, caste ...r. Send biodata & other details to Box No. ...7K Times Of India, Mumbai-400001. BOC58956

ALLIANCE INVITED FROM WELL EDUCATED, CULTURED, pretty, homely girls for Hindu Chartered Accountant boy, 28/ 168, Of Company Executive well settled abroad. Caste no bar. Girls merit only consideration. Contact with horoscope/ recent photo (returnable) full details Box No. BBC189R Times Of India, Mumbai-400001. BOC57684

ALLIANCE INVITED FOR A HANDSOME, CLEAN SHAVEN Sikh boy 30/ 5 ' 7 ", Bombay based from respectable family working in reputed Multinational Company in reponsible position from pretty, cultured, well qualified working girl with good family background. Correspond with details & photograph (returnable) Box No. BBP472K Times Of India, Mumbai-400001. BOC58782

SUITABLE GOODLOOKING, CULTURED, SINCERE MATCH for goodlooking young 42/ 175, broadminded/ non-smoker/ parsi gentleman. Director of Large Multinational Group. Own accomodation, South Mumbai. Interests include travel, music, sports. Caste/ Religion/ Divorcees no bar. Reply with photograph and details to Box No. Box No. BBC381K Times Of India, Mumbai-400001. BOC58950

PARENTS OF HINDU BUSINESSMAN 33/ 177 INVITE proposals from homely non working attractive Hindu girl 26/ 29 Bombay based. Decent family. Write Box No. BBC497C Times Of India, Mumbai-400001. BOC59982

PARENTS OF MAHARASHTRIAN CKP BOY 28/ 176/ 68 studying in USA expecting to complete Doctorate in Chemistry by end year. Are looking for suitable match. Write Box No. BBC589C Times Of India, Mumbai-400001. BOC60457

GOAN CAPTAIN REPUTED FOREIGN SHIPPING 42/ 166 marriage annulled Unencumbered settled Goa Independent Villa seeks suitable match preferably graduate below 37. Caste No Bar. Write telephone Contact: Bowji, Mariners Club Ballard Estate Bombay 400-038. BOC60527

GORI SLIM PROFESSIONALLY QUALIFIED CULTURED family for brilliant handsome Srivastava 28/ 173 I I T I I M (Ahmedabad) exceptionally well employed Consultant multinational Bombay. Biodata photo horoscope. Write Box No. BBC631C Times Of India, Mumbai-400001. BOC60701

37/ 167/ 55 KGS. YOUNG LOOKING CHITRAPUR Saraswat Konkani boy. Entrepreneur in Electronics and Engineering fields. Professional set- up since 1980. Formal Education beyond Inter Science constrained by early health and financial problems. Professional by self- study. Want to lead a meaningful life. You mind an informal meeting between us first? May be you can clear my mind about marriage! My basic information interests you? Kindly reply with Your basic information, photograph and horoscope (returnable). Even if You are a Widow and also a Mother. Please feel free to reply to Arun Shivshankar Bolangdy, 10 Mira House, 255/ 1 Mogul Lane, Mahim BOmbay 40001-6. BOC60807

♥ MBA TOPMOST US BUSINESS SCHOOL, MS, B. TECH (IIT), NEW YORK INVESTMENT BANKER, VERY AFFLUENT TELECOM ENTREPRENEUR, US CITIZEN, 174/ 70, GOOD LOOKING, DYNAMIC, MATURE, VERY CARING, OUTSTANDING PERSONALITY/ POTENTIAL, INTELLECTUAL/ ARTISTIC INTERESTS, KOKANASTHA MAHARASHTRIAN BRAHMIN/ PUNJAB CHILDHOO- [illegible] SEEKS A GIRL OF CULTURE, EDUCATION AND BEAUTY. NO BARS. PHOTO APPRECIATED. CONTACT IMMEDIATELY PHONE: (BOMBAY) 6612444; WRITE BOX NO. BBC666K TIMES OF INDIA, MUMBAI-400-001. BOC60945

WANTED BEAUTIFUL GRADUATE HOME LOVING GIRL from decent family for successful Bombay based businessman, well settled 34/ 165 reply with returnable photograph Box No. BBT937C Times Of India, Mumbai-400001. BOC61057

♥ ARCHITECT HANDSOME
FAIR TALENTED 33/ 166
OWNING SUCCESSFUL VERY WELL ESTABLISHED
ARCHITECTURAL COMPANY.
ONLY SON OF AFFLUENT CULTURED
MAHARASHTRIAN BOMBAY BASED FAMILY
INVITES ALLIANCE FROM INTELLIGENT PRETTY GIRLS
OF CULTURED FAMILIES.
PHOTOGRAPHS VERY ESSENTIAL.
WRITE BOX NO. BBC712K
TIMES OF INDIA, MUMBAI- 400001. BOC61135

[illegible] old man of Indian origin seeks alliance with an educated woman for marriage. Age and social status of no importance. No dowry. Self presently on visit to India. Persons interested must be ready mentally to settle in Europe. Write Box No. BBC837K Times Of India, Mumbai-400001. BOC62040

PARENTS INVITE PROPOSALS FOR MAHARASHTRIAN 29/ 173 Indian Foreign Service Officer very fair, slim, handsome sportsman from fair, beautiful, educated, tall, upper caste status family girl, willing to stay abroad with biodata, photograph (returnable) must to Box No. BBC848K Times Of India, Mumbai-400001. BOC62224

ALLIANCE INVITED FOR A HANDSOME TEETOTALLER YADAV M.B.A. BOY 27 1/2/ 6 '/ ATHLETIC BUILT, ENGAGED IN HIS OWN BUSINESS, FROM TALL BEAUTIFUL AND EDUCATED/ PROFESSIONAL GIRLS OF DECENT FAMILIES. NO BARS. WRITE BOX NO. BBC893R TIMES OF INDIA, MUMBAI-400001. BOC62382

SINDHI BUSINESSMAN BOMBAY BASED 71, WIDOWER, healthy, seeks life partner. The lady must be elderly, healthy, educated, preferably vegetarian, issueless. Widow/ Divorcee considered. Write in confidence to Box No. BBC912K Times Of India, Mumbai-400001. BOC62501

HINDU DIVORCEE I. I. T. ENGINEER 40/ 5 '- 11 " NO encumberances. Wants intelligent, beautiful, English medium, preferably working girl. Caste no bar. Write Box No. BBC914C Times Of India, Mumbai-400001. BOC62515

ALLIANCE INVITED, 45, M. COM., PH. D., HINDU Punjabi. Direct proposal from bride, well settled in job, profession, helping nature. Invites divorced widow. Caste, age no bar. Reply Box No. BBC917R Times Of India, Mumbai-400001. BOC62539

ALLIANCE FOR C K P 27 165 CMS. SMART DIPLOMA IN automobile engineering own business in Mumbai from C.K.P., G S B Pathare Prabhu girls employed preferably in bank insurance reputed company. Reply with bio-data recent photograph (returnable) to Box No. BBP026C Times Of India, Mumbai-400001. BOC62746

ALLIANCE INVITED FROM BEAUTIFUL, FAIR, HEALTHY girl upto 34 for Saraswat Brahmin bachelor 40/ 178 fok tall, handsome having well settled business, flat, cars. Caste no bar photo must (returnable). Write Box No. BBD013C Times Of India, Mumbai-400001. BOC63108

PROPOSALS INVITED FOR 34/ 5' 5, STD. XI; I T I GOAN Roman Catholic bachlor serving for Western Railway seek suitable match. Religion, Caste no bar, Early, simple marraige. Ceremony assured. Photograph required. Returnable. Write Box No. BBD051C Times Of India, Mumbai-400001. BOC63227

A WELL ESTABLISHED POONA BASED SECULAR MUSLIM divorcee businessman Thirty Six seeks matrimonial alliance with tall beautiful fun loving intelligent woman issueless widows divorcees, caste, religion, nationality no bar. Communicate with your recent photograph returnable. Box No. BBT546R Times Of India, Mumbai-400001. BOC63230

WANTED GOOD LOOKING WORKING GIRL FOR WELL settled Bombay based M. D. Doctor 30 years. Caste no bar. Correspond with particulars & full size returnable photograph. Write Box No. BBD069K Times Of India, Mumbai-400001. [illegible]

ALLIANCE FOR 27 YEARS 5 ' 10 " B. COM. KSHATRIYA Rajput sober boy having family business, settled in Bombay. Invited for homely beautiful girl. Apply with photograph, bio-data. Write Box No. BBT916C Times Of India, Mumbai-400001. BOC63310

CORRESPONDENCE INVITED FROM TALL, ATTRACTIVE M. Com./ M. B. A./ C. A./ Engineer/ Computer Science girl willing to settle in U. S. Hindu/ Christian preferred for 26/ 6 ' 0 " fair, good looking, Gujarati Christian U. S. citizen, gainfully employed, persuing M. B. A. Bio-data, returnable recent photograph required. Write Box No. BBD086C Times Of India, Mumbai-400001. BOC63373

ALLIANCE INVITED FROM BENGALI, 24-27YRS Professional Girls, 5.3"-5.4" and Slim. From an Educated Family. Should Respect Traditional Values and Have a Broad Outlook for 28, Engineer working in Gulf. Boy Broadminded. Would Encourage Personal Aspirations of the Girl. Write Box No. DEC963C Times Of India, New Delhi-110002. DEC81246

MATRI

WANTED SMART PRACTICAL BROADMINDED CARING bride preferably convent educated with exposure to counselling for an affectionate and emotional groom (32) educated in U S A and employed (Rs. 15,000.00 per month) in a reputed Company in Calcutta. Only son of educated affluent and highly respectable parents, kindly write with returnable photograph to Box No. CAC-9634 The Economic Times Calcutta- 700069. CAL105864

SLIM, FAIR, BEAUTIFUL, PROFESSIONAL, PREFERABLY vegetarian for Goyal 27/ 5'6"/ Engineer (M.S. UCLA) son of Senior Government Officer working with MNC in Singapore. Write BoxNo.DEC467K Times Of India, NewDelhi-110002. DEC76830

CONVENTED, SOCIAL, WORKING GIRL FOR Bangalore based Delhite Agarwal Exporter B.A. 33/- 178/78. Excellent earnings. Caste no bar. Write Box No. DEC481K Times Of India, NewDelhi-110002. DEC76934

MATCH FOR HANDSOME
TALL 6 FT 3 IN PG IN
INTERNATIONAL
MARKETING REACHED
LEVEL OF COMPANY VICE
PRESIDENT AT
EXCEPTIONALLY YOUNG
AGE 25 YRS SIX FIGURE
MONTHLY SALARY WITH
GENEROUS PERKS. GIRL
SHOULD BE TALL
BEAUTIFUL HOMELY
ACCOMPLISHED
PREFERABLY
PROFESSIONALLY
EDUCATED.
WRITE BOX NO.
DEC977R
TIMES OF INDIA
NEWDELHI-110002

DELHITE JATAV BOY 30/166/5000 INSPECTOR CUSTOMS and Central Excise Delhi wanted employed girl preferred Teacheress. Write Box No. DED049C Times Of India, NewDelhi-110002. DEC81697

PRETTY, FAIR, TALL, SLIM, CULTURED, PROFESSIONALLY qualified non- manglik girl for handsome, smart, Air-Force Squadron Leader 30/178/11000 from academic status Delhi Brahmin family. Write Box No. DED132K Times Of India, NewDelhi-110002. DEC82714

SUITABLE GIRL FOR 35/185 HIGHER SECONDARY Maratha Boy own business in Delhi. Contact phone 6870018, New Delhi. DEC82792

PUNJABI WIDOWER 52 5'-6" EARNY HAND YOUNG businessman Vegetarian Holy without liability single Delhite. Give details in first instance Write Box No. DED-224C Times Of India, NewDelhi-110002. DEC83425

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SUNDAY TIMES OF INDIA 7-7-96

MATCH FOR HANDSOME PUNJABI ARORA BOY 33-1/2,169 CMS 54 kgs, software engineer Chicago, salary high five figures PA teetotaler, no specs visiting India September, correspond write Box No. DED898C Times Of India, NewDelhi-110002. DEC87690

PUNJABI KHATRI BACHELOR 30/175/80,000 B.COM pursuing Law Manager Delhi based International company, temporary posting London Accomodation provided, correspond Ved Parkash, AB-31, Shalimar Bagh,Delhi-52. DEC87695

BEAUTIFUL POST GRADUATE HOMELY MATCH FROM status family for smart Arora boy 30 170cms Deputy Manager Public Sector Undertaking posted Delhi. Write Box No. WDD949C Times Of India, NewDelhi-110002. DEC87951

WANTED BEAUTIFUL PROFESSIONAL BRIDE PREFRABLY Engineer MBA for Army Captain Khatri handsome engineer doing MBA 28/182 Father Colonel Verma 216, Sainik Vihar (Delhi-110034) 011-7018240 DEC88021

DEAF (PROBLEM IN HEARING) PUNJABI ARORA, 33/181/10,300-+, diploma in Computer Science, working in Govt. undertaking, own flat, no dowry. Looking for homely simple virgin bride. Contact phone 57-67480. Write Box No. DEE055K Times Of India, NewDelhi-110002. DEC88560

WANTED SLIM/ TALL GIRL FOR LIC EMPLOYED CHADHA boy 29/180/5000 own house. Send biodata for early marriage B-1/20 sector-J, Aliganj, Lucknow-24. LUC253537

ALLIANCE INVITED FROM BEAUTIFUL EDUCATED homely girl for Punjabi clean shaven ramgarhia boy AMIME Techi passed 27/180/10,000 Vikram business. Caste no bar. Write Box No. KAH709S Times Of India, Kanpur. LUC253946

WANTED BEAUTIFUL FAIR MATCH FOR PUNJABI KHATTRI, non-manglik boy 24/ 165 own established family business at Lucknow. Apply with horoscope. Write Box No. LUH742S Times Of India, Lucknow-226001. LUC254059

SUITABLE MATCH FOR 26/5'3" DERAWAL PUNJABI VERY well settled businessman (manglik) income in five figures. Write Box No. LUH834S Times Of India, Lucknow-226001. LUC254685

WANTED BRIDE FOR HANDSOME TALL 5'8" PUNJABI ARORA BOY WELL ESTABLISHED IN ELECTRONICS BUSINESS. EARNING IN FIVE FIGURES MONTHLY. WRITE BOX NO. KAH896S TIMES OF INDIA, KANPUR-208004. LUC254963

WANTED SLIM BEAUTIFUL GIRL PUNJABI KHATRI BOY 29/ 183/ 25000 employed Saudi Arabia send biodata photograph. Write Box No. LUH913S Times Of India, Lucknow-226001. LUC255033

SUITABLE MATCH FOR CONVENTED GRADUATE handsome Arora boy 28/5'8" own business Write Box No. LUH920S Times Of India, Lucknow-226001. LUC255071

EDUCATED HOMELY BEAUTIFUL BRIDE FOR 25 178 B.Com. handsome boy from reputed Gulati family own lucrative business. Write Box No. MEF503R Times Of India, NewDelhi-110002. MEE1346

WANTED WELL EDUCATED ADJUSTABLE NATURE GIRL for Punjabi boy 28, 5 :- 8 " B. E. having own business well established affluent family. Write Box No. BBZ40-7C Times of India, Mumbai-400001. THA3781

GOVERNMENT EMPLOYED MATCH FOR PUNJABI Arora boy B.Com 28/166/5200 working as steno in PSU. Small family. Own house. Write Box No. WDG17-BC Times Of India, NewDelhi-110002. WDL6242

BEAUTIFUL CONVENTED HOMELY GIRL FROM DECENT cultured family for Delhite Arora 28/175 25000/- own business/ property. Write Box No. WDG181C Times Of India, NewDelhi-110002. WDL6271

BEAUTIFUL EDUCATED MATCH FOR ARORA 26/171/10000 Chemical Engineer working with reputed group. Contact with photograph (returnable) Ravi 4, Nehru Nagar, Panipat-132103 WDL6319

SIKH

FOR HANDSOME SIKH BOY 28/ 181 LAWYER FATHER class-I gazetted officer own house. Well settled girls merit main consideration. Write Box No. AHE868M Times Of India, Ahmedabad-380009 AHC9154

WANTED BEAUTIFUL EDUCATED BRIDE FOR CLEAN shaven Ramgarhia sikh boy 1968 born 6'/ B.Com working as senior Sales Executive in Reputed Limited Company drawing 9000/- p.m. based at Rajkot. Contact Box No. BAG094S Times Of India, Bangalore-560001. BAN146574

SIKH/ PUNJABI MATCH FOR CLEAN SHAVEN SIKH BOY, 30/ 180, CHARTERED ACCOUNTANT (FINALIST), SENIOR POSITION IN ONE OF THE TOP FINANCE COMPANIES, BASED BANGALORE. LOOKS UNDER THIRTY. GIRL SHOULD BE SMART, CULTURED, BELOW THIRTY, TALL AND MATURED, SIMPLE AND EARLY MARRIAGE BOX NO. BAG099S TIMES OF INDIA, BANGALORE-560001. BAN14[illegible]

ALLIANCE INVITED FOR GURSIKH ARORA BOY, POST graduate engineer (M.Tech.), well-settled in Aurangabad Maharashtra, 30/180. Correspond with returnable photograph. Write Box No. BBC231R Times Of India, Mumbai-400001. Ph. 29824 BOC57921

MAHARASHTRA BASED 34/178 SIKH ELECTRONICS Engineer owning Software Hardware Institute needs working life-partner from computer field. Write Box No. BBC531R Times Of India, Mumbai-400001 BOC60147

ALLIANCE INVITED FOR HANDSOME, CLEAN SHAVED, Jat Sikh, Doctor 25 years. Completing M. D. from girl belonging to decent family preferably Radha Soami followers. D2/ 58, Greenfield, Post M I D C, Andheri (East), Mumbai Telephone 8346961 BOC63206

TALL SLIM GIRL FOR ARORA SIKH 27/ 180/ 10,000 00. C A Executive in top Industrial house. Father Senior P S U Officer Write Box No. CAC 9651 Economic Times Calcutta-700001 CAL105882

GURSIKH ARORA STATUS FAMILY OF JODHPUR NEED

SINDHI BHAIBA BUSINESS FAMILY INVITE PROPOSAL FOR their son 31 yrs. 5 ' 8 " C. A. Salary Rs. 1 lac per month working in Dubai Decent personality. Wanted really beautiful homely girl no dowry no demands. Girl only consideration. Send horoscope with photograph to Box No. BBA791K Times Of India, Mumbai-400001. BOC54804

A WELL ESTABLISHED
SINDHI BUSINESS MAN
INVITES MATRIMONIAL
CORRESPONDENCE FROM
WELL-TO-DO STATUS
FAMILIES FOR HIS SON
26/ 5 '-10 "/ B.COM-
HANDSOME, LOOKING
AFTER THE FAMILY
CONSTRUCTION BUSINESS
INDEPENDENTLY.
THE GIRL SHOULD BE TALL,
BEAUTIFUL CULTURED,
CONVENT EDUCATED (MIN
GRADUATE) WITH
CHARMING PERSONALITY.
WRITE WITH FULL
PARTICULARS ALONGWITH
HOROSCOPE AND RECENT
PHOTOGRAPH
(RETURNABLE) TO BOX NO.
AHE835K TIMES OF INDIA,
AHMEDABAD-380009.

SUITABLE MATCH FOR VERY HANDSOME SINDHI BOY 27/5'8" graduate own business income five figures. Contact Nanak Chand 3/1, Samad Road, Aligarh. Phone 0571-26883. DEC68252

BEAUTIFUL EDUCATED REPUTED FAMILY MATCH FOR Sindhi Manglik Engineer M.B.A. 26/180 earning five figures. Write Box No. DEC20C Times Of India, NewDelhi-110002. DEC73363

ALLIANCE INVITED FOR 28/ 6' B.COM TRAVEL TOURISM boy working at dubai airport, free air passages from working educated beautiful girl willing to settle in dubai reply with horoscope photograph (returnable) To Box No. WDC809C Times Of India, NewDelhi-110002. DEC79983

ALLIANCE INVITED FROM SUITABLE, MATURED, adjustable Sindhi girls, willing to live America for Sindhi Engineer boy 39/176. Write Box No. DED095C Times Of India,NewDelhi-110002. DEC82083

ALLIANCE FOR SINDHI SAHITI BOY GRADUATE MARCH 71/169/9000 Assistant Manager highly reputed concern, own house Write Box No. DED097K Times Of India, NewDelhi-110002. DEC82207

MATCH FOR GRADUATE SINDHI BOY 30/162/5000 private service. Write Box No. DED165C Times Of India, NewDelhi-110002. DEC83023

MATCH FOR DELHI BASED HYDERABADI AMIL SINDHI Boy 34/ 167, handsome, graduate, well settled Business. Income six figures. Divorcee, issueless, returnable photograph and horoscope Contact Ramesh Malhotra, G-1 (first Floor), Lajpat Nagar-II, New Delhi-110024.6925250 Fax: 6843023. DEC83578

ALLIANCE INVITED FOR-30/187 SINDHI WHEATISH BOY refrigeration work Rs.6000 P.M. Punjabi Acceptable own house in Delhi. Write Box No. WDD301C Times Of India, NewDelhi-110002. DEC83939

SINDHI PROFESSIONAL GIRL FOR ONLY SON 26-1/2, 5'11"/ 9200 Electronic Engineer Asstt Manager Pvt reputed firm from preferably Delhi based parents Father Executive Engineer. Write Box No. DED308C Times Of India, NewDelhi-110002. DEC83976

SUITABLE MATCH FOR SINDHI GRADUATE MANGLIK boy 30/170 own business firm, working, non-working manglik graduate beautiful girl send horoscope, photograph returnable Write Box No. DED662C Times Of India, NewDelhi-110002 DEC86244

WANTED SINDHI MANGLIK WORKING GIRL FOR B.COM boy 27/5'9"/6000/-. Send bio-data, horoscope, photograph to Write Box No. DED730C Times Of India, NewDelhi-110002 DEC86646

SINDHI SAHITI GOVT. SERVICE 32/5'7"/4800/- BOY invited proposal from beautiful homely graduate girl. Write with horoscope. Write Box No. DED762C Times Of India, NewDelhi-110002. DEC86912

ALLIANCE INVITED FOR SINDHI ASSISTANT ENGINEER IN PSU 33/172/8000 from beautiful educated preferred in govt/ PSU/non working girls. Write Box No. DED802C Times Of India, New Delhi-110002 DEC87236

HYDERABADI AMIL FAIR TALL HANDSOME GRADUATE export manager 28/5'9"/8000 plus perks wants fair slim beautiful working employed girl wearing no specs/ lenses. Contact 6466332/6479650 or write Box No. DED854K Times Of India, NewDelhi-110002 DEC87524

BEAUTIFUL GIRL FOR PROFESSIONALLY QUALIFIED graduate handsome Sindhi boy 27/168/10000 working in Delhi, own flat, correspond with returnable photograph. Write Box No. DED871K Times Of India, NewDelhi-110002 DEC87590

ALLIANCE INVITED FOR FAIR HANDSOME OWN business graduate only son 30 yrs 5'8" from working non-working established family Write Box No. DED87[illegible] Times Of India, NewDelhi-110002 DEC87634

[illegible]ANKARI SINDHI FAMILY INVITES ALLIANCE FOR BOY 29/160 well established in business having own show-

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Lifemate

ON SUNDAY

GROOMS WANTED

COSMOPOLITAN

Alliance for beautiful Hindu Punjabi Khatri graduate healthy girl 24/159 caste/province no bar very decent marriage. Box C-5170. The Indian Express. Nariman Point, Mumbai-21.
LMS/CAST-8713
C-61561/96

CASTE NO BAR

Alliance invited for smart fair beautiful well built Hindu sisters 32 / 150 / 55 / 3000 and 30 / 155 / 60 / 3000 from handsome educated professional or businessmen upper middle class. Affluent family settled in Bombay. Please reply with full details with recent photograph (returnable). Caste no bar. Box No. C-5210. The Indian Express, Express Towers, Nariman Point, Mumbai-21.
LMS/ALBELA - 24908
C-61887/96

Hindu girl 22/M.Sc. very fair parents Gazetted Officers, require alliance from employed goodlooking boys with progressive outlook caste no bar. Box No. 223, Indian Express, Kochi-17.
7 KO 404-CNB-G
C-61462/96

Intercaste parents (Konkani Telugu) of MBBS bride 26 fair seek correspondence from parents of suitale Doctor, Engineer, MBA groom. Caste No Bar. Box No. 225. C/o Indian Express, Cochin-17.
7-KO 405-CNB-G
C-61463/96

Alliance invited for girl 30/5'4'' slim goodlooking educated Hindu Saiva Vegetarian teaching Computers from cultured families seeks professionals PG/MCA/MBA qualified employed match caste no bar preferably BCs and broadminded Brahmins respond with horoscope and details Reply box No. 1337, Indian Express. Hyderabad-500 029.
7-HYD-2639-CNB-G
C-61464/96

CASTE NO BAR

Alliance invited for 29/5'4'' Hindu Graduate Central Govt. employee at Mysore. Caste no bar. Graduate groom Govt. employee preferred. Reply Box No. 6184, Indian Express, Bangalore-560001.
21 BG 1387-CNB-G
C-62355/96

Require boy around 34-36 tall (minimum 5'8'') highly qualified (MBA MCA Medico, etc.) and well placed for 33 (young looking) Post Graduate S.C. girl 5'3'' wheatish, good looking having reputed business. Caste no bar. Preference for Bangaloreans. Contact Rajesh A. D. No. 121, 7th Main, Girinagar, BDA Extension, Bangalore-85.
21-BG 1395-CNB-G
C-62356/96

Telugu Post-Graduate Sisters 27/29/150 seeks affluent professionals caste immaterial Box No. 8302, Indian Express, Madras-2.
21-54386-CNB-G
C-62357/96

Tamil Hindu Kalala Defence Officers family bride 27/153/ B.Sc. B.Ed. employed caste no bar. Box No. 8304, Indian Express, Madras-2.
21-54388-CNB-G
C-62358/96

Alliance invited for RC Tamil Vellala MCA 25 working as a Programmer in Air Freight. Caste no Bar. Write Box No. 0060, Indian Express, Madurai.
21-MDU-282-CNB-G
C-62359/96

Alliance invited for Widow 38 years with one son well-settled at Pune. Divorcee and widowers with no encumbrance can also apply. Caste no bar. Send particulars to Box No. 8308, Indian Express, Madras-2.
7N 54392-CNB-G
C-62360/96

Telugu Government Doctor 38 Madras seeks affluent Doctor/Engineer caste immaterial Box No. 8300, Indian Express, Madras-2.
21-54384-CNB-G
C-62361/96

GENERAL

Keralite Syrian Christian parents invite alliance for daughter 30/160 cms fair M.Sc. employed from professional post graduate Keralite Christian employed in India/Abroad. Box 6180. C/o Indian Express, Bangalore-560001.
7N BG 1373 GNL-G
C-62362/96

Gowda girl BA/ 30/5'3''/ employed wheat comlexion seeks Gowda or upper caste boys Pho No. 368147. Box 6185, Indian Express, Bangalore-560001.
7N BG 1389 GNL G
C-62363/96

Wanted a RC Goan Graduate boy for a RC Goan girl, age 32, B.Com. Graudate working in a reputed organisation. Reply Box No. 6196, C/o Indian Express, Bangalore-560001.
7N BG 1399 GNL G
C-62364/96

Aristocratic Mehta Parents seek alliance for their only daughter 21, Kaushal gotra, 154 cms, 46 kg, fair complexioned and qualified engaged with Interior designing business at Calcutta. Can speak English, Hindi and Bengali Father, Regional Manager of a Publishing Company at Bangalore. Respond with full details to Box No. 6198, C/o Indian Express, Bangalore-560001.
7N BG 1400 GNL G
C-62365/96

South Indian Yadav Post Graduate bride age 29. Well qualified any Yadav. Reply Box 6203, Indian Express, Bangalore-1.
7 N BG 1402 GNL G
C-62366/96

Fair beautiful Graduate Anglo-Indian girl 26/5' '' seeks suitable alliance from well employed Anglo-Indians. Respond with recent full size returnable photo to Box 1331, Indian Express, Madras-2.
7N 8120 GNL G
C-62367/96

Alliance invited for Vaniya Chettiar girl 30/157 Rohini graduate with well settled family background Box No. 296, Indian Express, Trivandrum-695010.
21 TVM 31 GNL G
C-62368/96

Alliance invited from Born Again Protestant girl – divorcee – without encumbrance – Bank employee – 32 / 155 cms seeks Born Again committed Protestant boy – respectable family – Permanent job – transferable. Divorcee / widower without encumbrance. Reply Box No. 1374, Indian Express, Hyderabad-500029.
21-2674-GNL-G
C-6233

KAYASTHA

Well placed groom for 32/5'4''/3000 MA.BEd fair homely active Srivastava girl. Box ALM-4800 Indian Express, New Delhi-110002.
D-1001/96

For slim fair 40. M.A., B.Ed., Kayastha teacher, suitable grooms send details photograph to Box No. C-119. The Indian Express, Mirzapur Road, Ahmedabad-380 001.
LMI ACB 1591
C-62234/96

Wanted suitable boy for Bengali, Kayastha, B.Sc., (H), M.C.A., medium complexion. 5'3'', 24, convent educated. Box No. 571, Indian Express, Visakhapatnam-530 007.
7N 8129-Kayastha-G
C-62336/96

MANGLIK

Suitable match for 27/5' height Mathur fair, homely girl, 12th pass. Write Box IE-2113, Indian Express, New Delhi-2.
C-62065/96

RAJPUTS

Himachali Rajput girl very beautiful slim 5'3-1/2''/ 25/MBA Sr. Executive seeks professional well settled boy. Reply Box No. 1338, Indian Express, Hyderabad-500 029.
7-HYD 2642-Raput-G

MUSLIM

Alliance invited from professional/Businessman for Sunni Muslim Bombay Business family graduate 25 slim very beautiful tall girl Saudi Air Hostess, Box No. C-5203, The Indian Express, Express Towers, Nariman Point, Mumbai-21.
LMS/CARL-8714
C-61879/96

SINDHI

27/154 beautiful sharp feature graduate computer knowledge homely proposal from educated respected well placed boys. Write to Box No. P.C. 2798, Indian Express, Aurora Towers, Pune-1.
LMS/PACB-4323
C-61547/96

PUNJABI

Alliance required for Punjabi Brahmin (Joshi) aged 34/5'2'' non Matric homely girl only Punjabi Brahmin need reply to D. Kumar. Express Building 3rd floor, Churchgate, Mumbai-400 020.
LMI ACB 102352
C-62267/96

TELUGU

Parents invite alliance for Aruvela Niyogi daughters aged 25 and 23 pursuing masters degrees nearing completion in USA from educated employed grooms aged upto 28 and 26 respectively from respectable Brahmin families. Contact with photos and particulars. Box ALM-4802 Indian Express, New Delhi-2.
D-1003/96

KANNADIGA

Hindu Kannadiga girl practicing advocate 38/5'-2'' good looking homely seeks well placed groom apply Box No. IC-7436, The Indian Express, Express Towers, Nariman Point, Mumbai-21.
LMS ACB 162122
C-61881/96

Kannada Chattada Shree Vaishnava parents invite alliance for their daughter 27, 5'2'', B.E. (Electronics) good looking working from suitable boys. Reply Box No. 6186, Indian Express, Bangalore-560001.
21 BG 1388-KAN-G
C-62335/96

Alliance for Kannada Namadhari 34 years 5'1'' homely H.Sc. convent educated Mumbai based caste no bar. Box No. C-5265, Indian Express, Express Towers, Nariman Point, Mumbai-21.
LMII/KP/ACB-24655
C-62269/96

Alliance invited for beautiful Rajput 27-158 convent educated MCom diploma computer write Post Box 3033, Vadodara-390016.
AILM(B) ACB 3376
C-62235/96

NRI/GREEN CARD

Wanted a well established suitable match for a beautiful Sikh divorcy girl age 28 yrs. U.S.A. based. Green card holder Sehjdhari families can also approach. Write Box IE-2107 Indian Express. New Delhi-110002.
C-61971/96

American Lady 53/5'7'' blonde blue eyes white skin excellent health divorced two sons well settled working Lady living alone in own house recently visiting India seeks alliance from decent respectable dignified well educated professionally established man around 55 write with details and photograph to Box No. 2115, Indian Express, New Delhi-2.
C-62408/96

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ON SUNDAY

BRIDES WANTED

BRAHMIN

Alliance invited for Nair 46/173 Central Govt. employee, now in Guharat, from ladies around 35, preferably with transferable job, legal divorcee without encumbrances, caste no bar, divorcee, widow without encumbrances may also wirte to Box No. C-118, The Indian Express, Mirzapur Road, Ahmedabad-380001.

LM2A ACB-1584
C-61599/96

Garwhall Brahmin boy 28/180 Capt. in Army, seeks beautiful tall, well educated Manglik girl of same community, 22-24, write with family details photograph and horoscope to Box No. C-114, The Indian Express, Mirzapur Road, Ahmedabad-380001.

LMI A ACB-1585
C-61598/96

COSMOPOLITAN

Alliance invited for very handsome and dynamic north Indian Brahmin boy 25/175, chartered accountant, Australian citizen. Belongs to distinguished family settled at Sydney. Brahmin girls preferred though caste no bar. Girl must be MBA/CA/MBBS/Computer or similarly qualified, under 25, above 160 cm., fair, slim and exceptionally good looking. Antecedents of family, merits of girl and her proper upbringing main criteria. Box ALM 4788, Indian Express, New Delhi-110 002.

D-985/96

MBA Topmost US business school, MS, B.Tech (IIT), network investment Banker, very af- US

CASTE NO BAR

Vegetarian Andhrite Fair issueless divorcee Bank Employee 48/165 seeks cultured NRI divorcee widow children no bar. Caste no bar. Contact Box No. 5205, Indian Express, Vijayawada-16.
14-8013 CNB B

C-61773/96

Tamil Maruthuvar smart well-to-do 27/167/B.Sc. / Business seeks suitable homely bride. Zodiac, photo necessary caste no bar star avittam. Write Box No. 3205, Indian Express, Madurai-9.
14-8021 CNB B

C-61774/96

Correspondence invited from self confident, non-materialistic slim young woman speaking English and Tamil. For: American, 44, permanent resident India. Farmer and Environmentalist, Ethical, non religious with personal outlook and location which will allow you freedom of expression in activities at home or work. Religion, Social standing and Caste no bar. Write Box 1334, Indian Express, Madras-2.

21-8130 CNB B C-62299/96

Well settled widower 63/seeks Hindu bride/no bars Post Box 1326, Jalahalli, Bangalore 560 013.

21 BG 1372 CNB B C-62300/96

Balija 34, (Ravathi) Engineer, own business seeks tall, fair, broad minded, homely educated + 2 / Degree bride, for second marriage. Caste no bar. Box No. 1773, Indian Express, Coimbatore-641 045.

21 CBE 686 CNB B 62301/96

Telugu M.Com. MBA ML Manager Major Hospital Organisation 31/160 seeks affluent Doctor, Engineer caste immaterial Box No. 8301, Indian Express, Madras.

21-54385-CNB-B C-62302/96

CASTE NO BAR

Father Julaha mother Punjabi require homely beautiful tall graduate girl from advance family for 28/180 cm MBA employed in reputed transport Co. manager, income one lac per annum (only son) caste no bar. Early marriage. Box ALM 4804 Indian Express Delhi-2.

D-1005/96

Correspondence invited from self confident, non-materialistic slim young woman speaking English and Tamil. For American, 44, permanent resident India. Farmer and Environmentalist. Ethical, non-religious with personal outlook and location which will allow you freedom of expression in activities at home or work. Religion, Social standing and Caste no bar. Write Box 1334, Indian Express, Madras-2.

21-8130 CNB B
C-62340/96

American citizen, well educated Sikh professional unmarried, tall, excellent personality/family, financially secure, looks younger/fifty seven, seeks match upto 35, no bars unmarried/widow. Write phone/returnable photo doctor Singh P.O.B. 250245 Columbia University Station New York-10025 USA.
ACB-C-62436

Tamil Gongu Vellalar 31 9000 fair handsome Air India Engineering seeks beautiful well settled widow divorce issueless caste religon no bar with photograph. Write Box No. C-5214, Indian Express, Nariman Point, Mumbai-21.
LMS/ACB 12932

C-62250/96

Catholic retired Lecturer widower 60 167 9000 seeks life partner beautiful healthy spinster widow divorcee 50-57 without encumbrance caste no bar orphans preferred contact Box No. 5203, Indian Express, Vijayawada-16.
14-8016 CNB B

C-61771/96

CHRISTIAN

Alliance for Roman Catholic, 30/5' Govt. employed simple, caring and unorthodox girl preferred. Send photograph, biodata to R. Lobo C/o Mrs R. Handa, Amar Niketan, Opp. Rajendra Hotel, Dadwara, Kota Jn. 324002.

D-989/96

C.S.I. Nadar handsome boy 28/5'8''/4000, Radar Operator-Indian Airforce, seeks middle class educated homely girl below 26. Write to Box No. C-115, The Indian Express, Mirzapur Road, Ahmedabad-380 001.

LM1A ACB-1590

GENERAL

Roman Catholic Tamil 31 yrs/5'3'' B.E. employed seeks good looking Graduate bride preferably employed Language no bar. Ph: 8514205. Box 6181, C/o Indian Express, Bangalore-560 001.

21 BG 1377-GNL-B C-62303/96

MBBS 40 yrs. Bachelor Hindu suitable bride correspond, no bar. Box No. 8292, C/o Indian Express, Madras-600 002.

7N 54377-GNL-B
C-62320/96

46, Professor, US Citizen, Hindu Reddy, Good Looking, Divorced, No children, Interests in theatre, nature, music, and reading; seeks intelligent, pretty, educated, honest, caring 28 to 35 lady with a zest for life. Divorcees or widows with no children are welcome. No Other Bars. Write with full particulars, and photo to Post Box 202, Pondicherry, 605 001. Visiting India in July, '96.

7-14-8117-GNL-B
C-62321/96

Kamma Naidu 31/170/6000 under graduate placed at Hyderabad seeks Graduate girl. Reply with Horoscope to Box No. 8307, Indian Express, Madras-2.

7N 54391-GNL-B
C-62311/96

Roman Catholic Vanniyar (Muthuraja) Bachelor 37/160/M.A./4000 Railways Trichy. seeks fair Graduate bride below 30. Write Box No. 0062, Indian Express, Madurai.

7N 8135-GNL-B
C-62312/96

Roman Catholic Tamil 31 yrs./5'3'' B.E. employed seeks good looking Graduate bride preferably employed language no bar. Ph: 8514205. Box 6181. C/o Indian Express, Bangalore-560 001.

21 BG 1377-GNL-B
C-62303/96

Viswakarma Graduate Central Government employee 43/159 Bharani seeks educated preferably employed bride. Apply with horoscope; photo. Box No. 291, C/o Indian Express, Thiruvananthapuram-695 010.

21-8124-GNL-B
C-62304/96

Naidu divorcee 43/3000/170 employed. Caste Religion divorcee no bar. Box No. 8305, Indian Express, Madras-2.

7N 54389-GNL-B
C-62305/96

Salva Pillai B.Sc., 31/165/6000, Central Govt. (Delhi), seeks fair employed bride Box

FOR BETTER,
FOR RICHER,
IN SICKNESS A
TO LOVE AND
TILL DEATH

RAJPUTS

Pretty educated girl for very handsome Kayshap Rajput 30-1/2 yrs. 164 cm graduate established businessman well furnished own house with all amenities immediate marriage. Write Box 2118, Indian Express, New Delhi-2.

C-62230/96

SIKH/PUNJABI

Parents of Punjabi Hindu 25/178 handsome Army Captain invites alliance from educated homely girl rush bio-data horoscope photograph. Reply box No. 8293, Indian Express, Madras-2.

21-54378 PUN-B
C-62313/96

Alliance invited from fair, homely Gursikh girl for Sahni, Delhi boy 23-6'. own business, early marriage. Box No. 5207, C/o Indian Express, Vijayawada-520016.

21 8118 SIKH B
C-62317/96

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merican pin-ups are the latest rage in Chin

HEILA McNAMARA
rnational Herald Tribune

g Kong, July 29: Fixed on the bed-
a walls of some of China's trend-
cious teenagers is a new pin-up.
instead of film stars or heart-
bs, Beijing kids are decorating
rooms with advertising posters of
made by Chrysler Corporation of
Jnited States.

e posters, displayed in sleek new
shelters that have recently begun
pear in Beijing, have proved to be
a temptation that young people
emoving them from the glass pan-

els to take home as pop art. At first, this was a problem for Mr Arnold Deparis, president of Advertasia Ltd., a Hong Kong company behind the bus-shelter campaign. "We didn't know how to tell the client," he said. "But then, we put notices in the shelters inviting people to collect free copies from our Beijing office. Now we're handing them out daily."

China's increasing affluence means advertising agencies are rushing to cash in on a market with one quarter of the world's population. Asian media and marketing department of Saatchi & Saatchi Advertising Ltd has predicted that total advertising expenditure could top $13 billion in 1997, up from an estimated $8 billion this year and $4.5 billion in 1995.

While some companies wait for television time, Advertasia is turning the drab roads of major cities into avenues of consumerism. But it was not easy. It took Mr Deparis, who had worked with the French government on privatisation projects in France and the Czech Republic, and his partner, Mr Du Giang-Ping, a Beijing-born French citizen, four years to convince Chinese authorities that there was no catch in an offer to supply and erect elegantly-designed, illuminated bus shelters on main routes and maintain them.

SPOTLIGHT

Advertasia now has exclusive rights to erect 1,000 bus shelters in Tianjin, Beijing and Guangzhou. Made in China to Advertasia's design, each HK $70,000 ($9,052.11) shelter has two to four light boxes. Advertisers pay $130 per week for each light box and must rent a minimum of 50 for a two-week period, the ideal time length according to Mr Deparis. "One week won't get the message through. Anything o
that and ads cease to be noticed."

A minimum outlay of $13,0
secures a weekly audience of 16 m
llon commuters, bringing Adverta
initial sales volume of $8 million
year. Planned investment in the n
three years is up to $70 million. T
firm, which shares profit with muni
palities, did not disclose its profit.

In China, where 44 per cent of t
population cycles to work, 11 per c
walks and 20 per cent takes a bus, a
at strategic locations reaches a v
audience, and might be a compan
best friend, and its best bet.

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Stilling the mind for perfect awareness

By Nergis Dalal

The science of meditation is not a new discovery; it has always been a part of the practice of the great religions. Christ, Mohammed, Buddha, Zarathushtra all withdrew from the world to spend time in contemplation. What is new, however, is the realisation that meditation can be practised independently of a religious conceptual basis.

There are many who feel that if they sit quietly, with their eyes closed, they are in meditation. But the mind can be chattering away busily even if the lips remain shut; thousands of thoughts pass through every individual's mind each day, most of them negative, repetitive and trivial.

As against this, true meditation can only begin when all thought ceases, when the brain — with all its subtle and complicated activities — has quietened down. Only then can there be real silence and a focused awareness of the moment. With this comes a very real sense of lightness, buoyancy and love. Without it, there is only self-deception and self-hypnosis.

THE SPEAKING TREE

Meditation has many forms, and people have different reasons for undertaking it. The corporate world has increasingly turned to meditational techniques in its quest for stress relief, heightened creativity and improved interpersonal relations. Others see meditation as a means of exploring the self and getting in touch with a higher consciousness that can guide and influence their lives. Buddhists believe that the appropriate training will bring one's intrinsic Buddha nature to the surface, leading to realisation and enlightenment.

Our experience of the world is basically an experience of limitation. Astronauts, looking back on the earth from outer space, report that they feel a new awareness, a strangely mystical experience of altered consciousness. What this example demonstrates is that the world we live in is dictated by how we have learned to perceive it and ourselves. Change the perception and we change our experience of the world.

Would-be meditators are often baffled by the insistence on assuming and maintaining an erect posture, rather than slumping or lolling around. The reason is that when the back is held straight yet relaxed, the flow of blood to the brain via the spine is greatly facilitated. If the muscles of the forehead are consciously relaxed, total relaxation is more complete.

In nearly all forms of meditation, the mind is directed towards the incoming and outgoing breath which is regarded not just as air filling the lungs, but as the divine life-force, the breath of the universe. Through the slow and rhythmic regulation of the breath, one arrives at a state of harmony with the vibrating cosmos. The Zen master sits not for himself, but for the universe.

In the 1920s, German scientist Hans Berger discovered the phenomenon of brain waves and their relation to varying states of consciousness. There are four principal brain-wave patterns, measured according to the speed and strength of their impulse: beta, alpha, theta and delta. Beta, the most common, is associated with the brain's responses to the outside world. Alpha is a state of relaxed awareness moving towards internally focused states. Theta is connected with drowsiness, delta with deep sleep.

The two most valuable states, so far as meditation is concerned, are alpha and theta — states in which the mind moves towards a state of unconsciousness, characterised by the presence of dream-like imagery, vivid visions of people and places known and unknown, a rapid sequence of images as in a private slide show.

Most people who meditate can slip easily enough into the alpha state. In the kind of meditation that goes beyond mild relaxation, there is a new level of awareness: thoughts and feelings from the past might rise to the surface. With deeper meditation, the mind becomes still, free from remembrances or past guilt.

This plunge into deeper levels produces psycho-physiological effects both on mind and body. The blood pressure falls, the heart slows down, anxieties and external pressures fade away. Scientists tell us that the person who meditates regularly is different from the person who does not meditate at all or meditates only occasionally. The regular meditator is constitutionally transformed: his or her brain rhythms, heart beat, blood pressure and even skin resistance are changed. To enter the alpha-theta state at will is to enter a state of high creativity.

In Krishnamurti's words, "Meditation is not a search; it is not seeing, a probing, an exploration. It is not taming the brain to conform, nor is it a self-introspective analysis. It is the total stillness and emptiness of the brain."

Sacred Space

O! who would tell me of the sacred way
Whereby I might enter into all hearts
That suffer, and take all their suffering
Upon myself for ever and for aye.

Anu-Shasana Parva, ch. 50-51

⁂

The disease of men is this that they neglect their own field, and go to weed the fields of others, and that what they require from others is great, while what they lay upon themselves is light.

Mencius, 113

⁂

He who finds faults with others, cannot see his own.

Mahatma Gandhi

⁂

The faults of others we see easily;
Our own are very difficult to see.
Our neighbour's faults we winnow eagerly,
As chaff from grain; our own we hide away
As cheating gamblers hide their loaded dice.
Omissions and commissions and ill-deeds
Of others do not try to pry into.
(Unless your duty 'tis as public judge),
But scrutinise your own most carefully.
O! wad some Power the giftie gie us,
To see ourselves as others see us.

Robert Burns.

⁂

If you hear that someone is speaking ill of you, instead of trying to defend yourself you should say: 'He obviously does not know me very well, since there are so many other faults he could have mentioned'

Epictetus

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111

Learning to act without desiring the fruit of action

By Vinod Dhawan

Must one possess a straight spine and an elegant precision of bodily movement — as the proponents of certain forms of yoga appear to suggest — if one wishes to be blessed with enlightenment? Is it not also the case that a perfect mind can more than compensate for the inadequacies of a less than perfect body?

These questions turn us naturally in the direction of Ashtavakra, an interesting character in Indian mythology. His name — which means eight contortions — is derived from the fact that his body was twisted in eight places. Venerated as a scholar and teacher, he was the preceptor of king Janaka of Mithila, Sita's father.

Ashtavakra was the son of Kagola and Sujata. Once, while the future sage was still in his mother's womb, Kagola was sitting beside his wife and reciting the *Vedas*. To their great surprise, the child suddenly cried out: "Father, even though I am still in my mother's womb, I have already learnt the *Vedas* through your grace. But I regret that you often make mistakes in your recitation." Gravely insulted, Kagola cursed his yet-unborn son, and he was born deformed.

THE SPEAKING TREE

Legend has it that king Janaka once demanded to be enlightened in the brief time he spent between putting his foot in the stirrup and mounting his horse. He had challenged the country's foremost savants to fulfill his demand or suffer punishment. No one could help him, and he grew disheartened; then, one day, there appeared in his court a strange individual with eight crooks in his body. Everyone present burst into laughter at the sight. Ashtavakra silenced them by declaring they were all cobblers. "You judge a man by the skin that covers him." King Janaka, however, extended him every honour.

Before satisfying Janaka's demand, Ashtavakra asked the monarch to offer up everything he possessed, as his *guru-dakshina* or obligatory gift to the teacher. Once Janaka had declared that everything he possessed now belonged to Ashtavakra, the latter ascended the throne and asked the king to s among the shoes that those presen had removed in respect. Janak did as he was commanded, but fe insulted; his mind wandere through the apartments of h comfortable palaces. At thi Ashtavakra shouted, "Stop. Yo cannot think of your palaces o any of your former possession They no longer belong to you."

The king folded his hands contrition; but before long, h mind wandered to his queen "Stop," said Ashtavakra aga "You have given me all yo queens." Dumbstruck, the ki complied, but he could not strain himself from dwelling on h plight. At this, Ashtavakra on again said, "Stop, you have giv yourself to me. You have no 'I' an longer."

Trapped, the king was grappli with his condition wh Ashtavakra shouted yet aga "Stop. Your 'I' is mine. Y cannot even think of yours without my permission."

It was then that Janaka's mi became suddenly empty of thought. A strange calm descend on him, something that he h sought all his life but which h eluded him. He had thus be brought to the threshold of experience of truth, through grace of Ashtavakra.

The *Janaka-Ashtavakra Samh* is a treatise of wisdom compar well with the *Gita*; it has even be called the "Ashtavakra Gita", a its teaching is simple and direct its appeal. In answer to Janak question as to how could freed be achieved, Ashtavakra obser that of one knows "the Self as p consciousness, the unaffec witness of the phenomenal wo you will be free". The impedime to self-realisation and freedom our preoccupation with objective world, which inevita leads to a conflict of interests, feuding, jealousy, revenge a moral depravity.

The turning inward of the m would enable the aspirant realise his independence a detachment from the network relations that constitute phenomenal world. So long as mind sees other selves as sepa from itself, there is bondage. Fr dom consists in seeing nothing the Overself in everything. Fr dom and bondage are the creati of ideation: "One who consid himself free is free indeed and who considers oneself bo remains bound."

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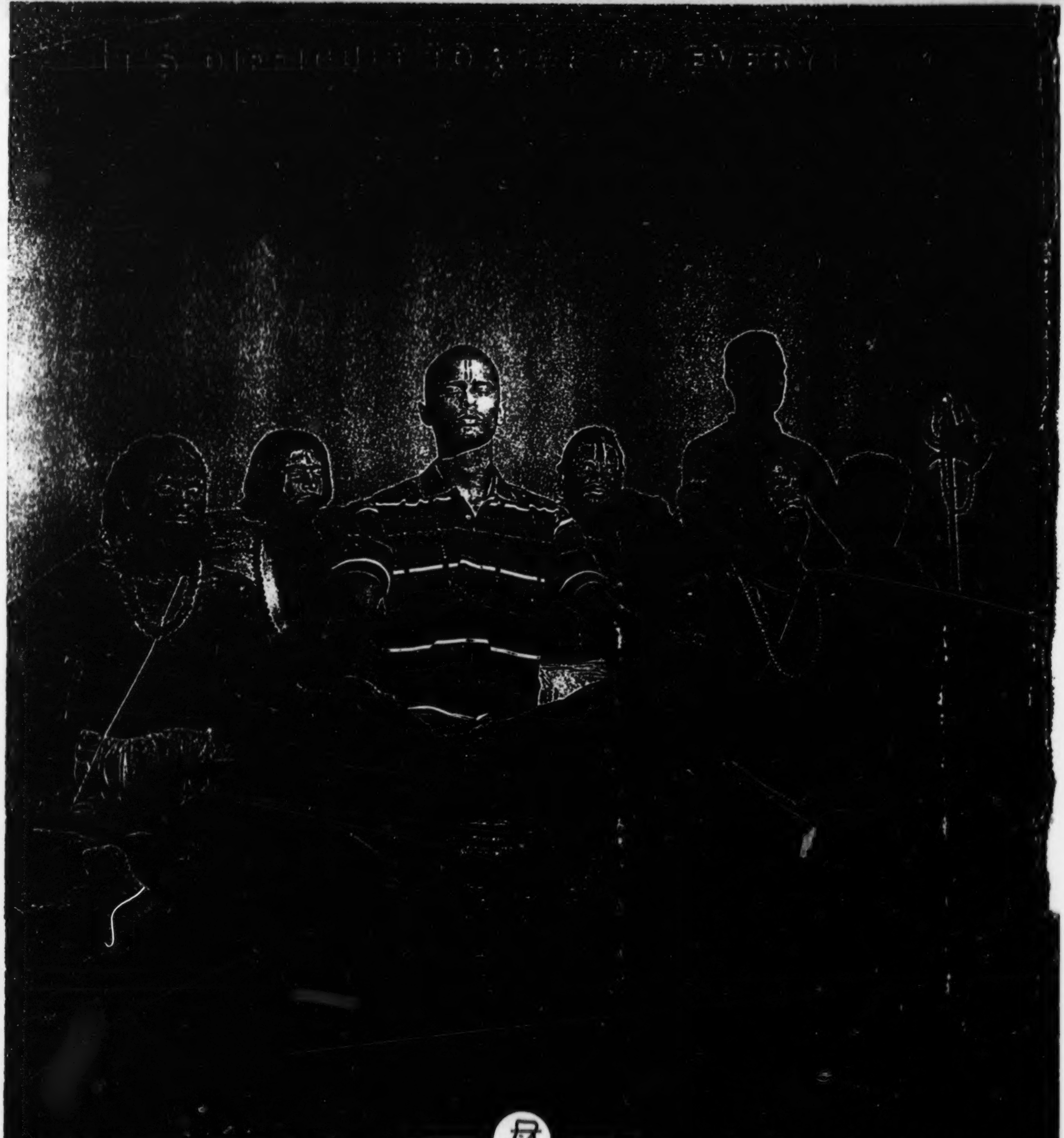
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Gandhi Column for children

Creative reader?

GANDHI was no bookworm. Yet, such reading as he did affected him greatly. In one instance, it even changed him almost overnight. Look at what he says:

"During the days of my education I had read practically nothing outside textbooks, and after I launched into active life I had very little time for reading. I cannot therefore claim much book knowledge. However, I believe I have not lost much because of this enforced restraint. On the contrary, the limited reading may be said to have enabled me thoroughly to digest what I did read. Of these books, the one that brought about an instantaneous and practical transformation in my life was 'Unto This Last.'

This book came into Gandhi's hands in curious circumstances. In 1903, he was leaving for Durban on a business trip. His friend Henry Polak came to see him off at the railway station in Johannesburg and gave him a book to read during the long journey. This was John Ruskin's 'Unto This Last: four essays on the first principles of political economy,' published in 1860.

The 34-year-old Gandhi read the work all through the journey of 24 hours. As he reached the last page, deeply reflecting all the while, he had come to a firm decision: he would change his entire outward life in accordance with ideals set forth by John Ruskin. (Not that John Ruskin himself could have translated his ideas into the action he prescribed)

Many years after, stressing what he owed to Great Britain, Gandhi wrote: "Great Britain gave me Ruskin, whose Unto This Last transformed me overnight from a lawyer and city-dweller into a rustic living away from Durban on a farm, three miles from the nearest railway station." So who was John Ruskin, and what was the true secret of the extraordinary spell that he cast upon an unknown Indian?

John Ruskin (1819-1900) was a British essayist and art critic, thinker on sociology and economics and had written a number of books. He also gave much of his fortune to social causes and wrote about social justice and education for working people. Incidentally, he also wrote the following: "How much do you think we spend on libraries... as compared with what we spend on our horses?" Of course, Gandhi did not accept all the ideas in Ruskin's book. He did not share the more conservative views of Ruskin which held the common man inferior, erected an aristocratic hierarchy, and denied the masses any political control on grounds of incompetence. What appealed to Gandhi most in Ruskin's works was the set of economic principles which supported his own concept of an ashram organisation. Both sought the conversion of the dominant classes by a change of heart.

Ms Anna Varki [illegible] the late journalist [illegible] Joseph) who is in her [illegible] says she enjoys reading [illegible] *World* and has sent the following extract from her father's [illegible] "Over a cup of Tea" which appeared in *Deccan Herald* [illegible] October 6, 1953)

In the Crawling Lane of Amritsar, British Officers (after Jallianwalla) made Indians crawl because a lady missionary named Miss Sherwood had been made to descend from her bike [illegible] hitting her, though she [illegible] forgave the wrong-doers. [illegible] a compensation of Rs. [illegible] the lady but she refused [illegible] the massacre [illegible] provocation. One of the most moving speeches Mahatma [illegible] made had been in respect of the Crawling Order.

It was the Calcutta Congress of Lala Lajpat Rai. Jinnah was attending. The Amritsar humiliation was burning the hearts of Indians. As one who listened, the present writer can testify to the power of simple spoken words (no mike in those days). Gandhiji did not dwell on the slaughter of Dyer.

Tense with emotion, he said of the Crawling Order thus: "When one Indian crawled there, the whole of India crawled." The atmosphere on the utterance of those ten words: time seemed to stand still, the moment was too deep for tears.

But despite disagreements, how did Gandhi take to the book to this extent? A point Louis Fischer has made is of much interest in this context. Nothing that Gandhi read in Ruskin's works, says he, need have suggested the drastic course decided upon. The plain fact was that Gandhi himself was ready at this point for a back-to-nature move. Comments Fischer: "He frequently read into texts what he wanted them to say. A creative reader, he co-authored the impression the book played on him. He put things into it... It was a habit with me, Gandhi once wrote, to forget what I did not like and to carry out in practice what I liked."

Obviously, Gandhi kept the wheat and threw the chaff.

Postcards to the rescue

There were many phases in Gandhi's life when he was travelling all the time. Yet, wherever he was, he would write letters to his friends and relatives giving them interesting titbits on his adventures and encounters. Naturally, he found himself spending a great deal of time and money in all this.

Now, being a practical man he soon found a solution to this problem – postcards! And here are the reasons he gave his relatives for this change in postal communication.

a. it cost much less, yet

b. the quality of paper was thick, therefore long-lasting;

c. everyone could see what was written on it (and Gandhi had nothing to hide!);

d. there was no hassle about finding, keeping and pasting stamps; and finally,

e. there being very little space, the writer could hardly afford to waste any words, and had therefore to express concisely.

No wonder a postcard served his purpose admirably.

As told by **Tara Bhattacharya**

We'd like to hear from you: Send your responses to:

The Gandhi Column, Gandhi Peace Foundation, 221/223, Deendayal Upadhyaya Marg, New Delhi-110 002. – PTI-GPF

THE HINDU 8-3-96

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simple technology of the charkha which made Gandhiji adopted it as the 'wheel of fortune' is not seen now.

, along with his two sons has nopolised sliver-making, which not his subsidiary, but his only upation. He has four motors h him and the future plans to rease the number. He and his s work eight hours a day, just in a factory system. As spin- g sliver is his sole family upation, his uneducated sons nain at home whereas the wife s not have any part in the spin- g.

. S. Alandikar, a retired en- eer from the Irrigation Depart- nt, MP, who has installed a tor-run charkha in his house, nothing wrong in it. "Now, generation of Gandhi is no- re. The new generation is rest- and wants to get their jobs e fast. The mechanisation of charkha is a development of generation." He adds that, echanisation has freed women n sitting before the charkha for hours. They can now cook as well as spin."

Gandhi adopted the charkha as a poverty alleviation tool because of its three basic characteristics — simple technology, subsidairy occupation for rural folks, and redistribution of income through production by masses.

Providing employment was only its short-term aspect. In the long-term plan, khadi was meant to herald individual freedom and the establishment of village republics. But widespread unemployment and near starvation conditions prevailing at large made Gandhi to focus on its employment potential. The long-term plan was left in abeyance. He asked his closest followers to calculate the spinning capacity of charkha to fix minimum reasonable wage for spinners. And appealed to the scientific community to design charkhas with increased spinning capacity.

Once the quest for increased production of khadi began, all hopes of making it a *vichar* vanished away. His attempts, in the early forties, to redefine — the motive of the khadi movement were not noticed by his own hard-core khadi workers. Khadi was fast on its way out to become just another employment-generation scheme. In the process, many Gandhian ideals tumbled down and what took control of the movement was pure economics.

Even at Joura, pure economics had dictated the adoption of the khadi programme. It had all begun around the post-Kudal commission, when the Ashram felt the need to have its own resource pool to survive and continue its work. Moreover, Joura's Gandhi Ashram was instrumental in arranging the Chambal dacoits to surrender, in the early seventies, before Jai Prakash Narayan. In the post-surrender phase, the need was felt to provide the people with employment. Out of necessity, therefore, Joura's Gandhi Ashram made its tryst with khadi.

Ashramites today are busy making a success of the total-employment through the Khadi Scheme launched at Vijaypur, 70 km from Joura. It has been resolved there that the motor will not be allowed to run a charkha. It, however, remains to be seen how far the Ashram succeeds in implementing its resolve.

Ghar-Ghar Main Charkha, Gaon Gao Main Kargha (A spinning wheel in every home, a handloom in every village — was the slogan designed by Gandhi. The slogan retains its relevance even today, but against a formidable adversary.

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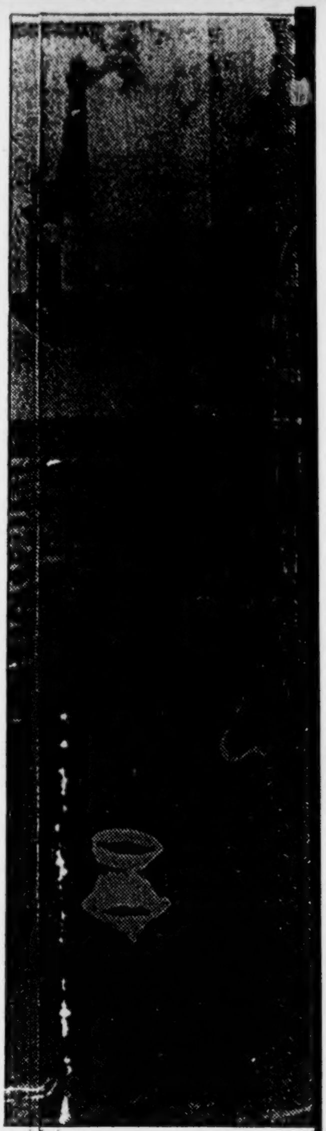
Khadi: It's continuing relevance

HINDUSTAN TIMES 8-8-96

With the mechanisation of the charkha, Gandhian ideals have given way to pure economics, laments

RAHUL RAMAGUNDAM



"*VASTRA nahin vichar hai*", Gandhi had said about khadi. He regarded his effort to revive the charkha his sole original contribution to Indian awakening, even more important than his fight for national liberation.

Ironically, khadi, even in his lifetime and at a much rapid rate after 1947, has been transformed into *vastra* (cloth), shorn of any *vichar* (idea) that Gandhi attached to it. That too, produced by the poor for the consumption of the rich.

Gandhi had designed khadi as a weapon to exterminate India's bondage from imperialism, of villages from cities, and ultimately, of individuals from the larger capitalist chain. But today khadi gets identified, if at all, only as a rural livelihood programme. This might sadden hardcore Gandhians, but it is not without significance.

At Joura, 27 kms south of Morena, Madhya Pradesh, there are families which are totally dependent on spinning khadi for their livelihood without any bureaucratic initiatives, and experiments are being conducted to increase the charkha's income-generation potential.

Manufactured by a sole licensee at Rajkot under the supervision of Khadi and Village Industries Commission is an amber charkha. Distributed by Mahatma Gandhi Seva Ashram, founded here in 1967, it bears no resemblance to that innocuous wooden structure that was made famous by Gandhi. The amber charkha is an iron-made machine with six spindles to spin cotton threads. Its users are required to undergo a month's training before they can handle it.

Simple technology of the charkha which made Gandhi adopt it as a 'wheel of fortune', is nowhere to be seen now. In its place has appeared a complicated technological marvel of the amber charkha much beyond the comprehension of simple peasants. And if any snag develops in it, all work stops as the users wait for the expert mechanic to repair it. Says Maya Devi, whose whole family of five depends totally on her spinning potential, "I fear that if something goes wrong when I attempt to repair, I will be held responsible."

Joura, however, is witnessing a deepening of technocrisation in charkha. It has some 250 amber charkhas distributed among its needy inhabitants. And more than half of them are run — believe it or not by electrically-charged motors. The result of mechanisation is increased income which also saves people from physical exertion.

Maya Devi, 35, with an incapacitated husband and three children to look after, took to the charkha some four years ago. Her frail physical condition made her brother buy her a 0.5 HP motor and he harnessed it to the amber charkha. She now earns on an average Rs 400 a month. The whole family subsists on her meagre earnings.

On the other hand, there is Munni Devi, wife of Ramchandra Maji, an employee in Madhya Pradesh Fisheries Department, earning Rs 1500 per month. With seven children — five girls and two boys — the family was always in a financial mess. Then, some four years ago, Munni Devi with the help of the nearby Gandhi Ashram got an amber charkha. She could soon spin enough to earn an extra monthly income of Rs 300. As the children grew and the illiterate parents desired education for them, their expenditure too shot up. Then, with the help of the ashram coordinator she procured four more amber charkhas and harnessed them to an electrically powered 1 HP motor. Now with the four motor charkhas spinning in tandem, her income has jumped to an average Rs 1600 a month.

"There is an uncomfortable void in me whenever the charkha is not working owing to technical breakdown or electricity load shedding," says Munni Devi. She finds no time to socialise with her village folk as she is totally involved with her charkha, apart from domestic work. Today, all her seven children are enrolled in school.

But there are dissents too. Not everyone is happy with their experiences of motorised charkhas. Aasina, 55, remembers spinning since the time the Ashram began its charkha programme. Deserted by her husband 16 years ago, she singlehandedly nurtured her six children — five daughters and a son. Now physically withered and mentally tired, the marriages of her daughters have gone sour and they stay with her. She is unable to spin, which is now mainly done by her yongest daughter. Six months ago she bought a motor for Rs 1200 and two charkhas were harnessed to it.

Aasina, however, is unhappy with the motor-run charkha. "Hand spinning was more profitable", she says. The youngest daughter, Baby agrees, "Earlier by hand spinning we used to earn from Rs 30 to 35 a day, now it come only to Rs 25." Her mother continues, "Manual spinning was fun. It required commitment and you were happy to produce something with your own hand. I used to feel involved and contented. Now there is no such sentiment as the machine does the spinning and I just have to be cautious that the thread does not snap." Baby agrees with her mother. "From the time the motor has been installed I have become extremely dull and lazy," she chips in.

Together, they have also found out that motor spinning is unhealthy. As its rpm is high, a lot of cotton flies away, making the throats choke and eyes water, besides causing economic loss.

The motor charkhas have also caused consternation among veteran khadi workers too. Girdharilal Gupta, 70, doyen of the khadi movement in Madhya Pradesh, is dead set against the motorisation of the charkha as it takes away "the soul from the body of khadi." Rakesh Dixit, another ashramite, regards the tendency to harness charkha to motor as "impure". He says this would give rise to monopoly and cites the case of Sapan Rai.

Rai, a migrant from West Ben-

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